The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 6.—WHOLE NUMBER 1098.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, APRIL 3, 1852. AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
St. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8½ " 4½
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for April.

4 Sunday before Easter.
5 Monday before Easter.
6 Tuesday " "
7 Wednesday " "
8 Thursday " "
9 GOOD FRIDAY. [Proper Psalms for the day.]
10 Easter Even.
11 EASTER DAY. [Proper Psalms for the day. Anthem instead of the *Venite*.]
12 Monday in Easter Week.
13 Tuesday in Easter Week.
18 First Sunday after Easter.
25 Second Sunday after Easter. St. Mark the Evangelist.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st
Colton, Rev. Calvin, 65 Prince street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cook, Rev. Edwin, 98 12th st.
Cox, Rev. Richard, 13 Lexington Avenue.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Hollingsworth, Rev. Samuel, 6 Eighth avenue.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. J. H., 349 4th avenue.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D.D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 15 Amity st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Hubbard, Rev. I. G., ch. of Holy Com'n, cor. of 20th st. and 6th avenue.
Irving, Rev Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 141 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 37 Irving place.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 86 East 17th street.
Mahan, Rev. Milo, 235½ W. Nineteenth St.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. E. N., 6 Clinton Place.
Millett, Rev. James, 308 Broome st.
Morris, LL.D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch., Manhattanville.
Pardee, Rev. Isaac, 91 St. Mark's Place
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D, D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, (in Oregon.)
Schroeder, D. D., Rev. John F., 3 St Clement's Place
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, Rev. J. A., 215 6th avenue.
Sterling, Rev. J. C., 22 Grove st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W., 209 Monroe st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.
Wyatt, Rev. C. B., cor. 4th avenue and 20th st.

BROOKLYN

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J., Carlton avenue, near Myrtle.
Webbe, Rev. William T., 321 Gold st.
Walker, Rev. William F., 117 Willoughby st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st
Roberts, Rev. H. F., 147 south 3d street.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.

NEW JERSEY.

Barry, D.D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.

Poetry.

For the Churchman.

Suspirium de profundis.

O God! my soul within
This body weak
Is strong to will
Good purposes; but still
I feel the weight of sin
Increasing, while I seek
With earnest, oft-renewed endeavor,
To break from its control.
Deep and more deep
Its chains unyielding cut into my soul;
Will it its hold e'er keep
And be subdued never?

Must I forever groan
Beneath this load,
And wear out life
In an unending strife,
Reaping as I have sown,
The thorns along its road?
Is there no balm of healing, no release
From the bonds of this woe?
Is there no breath
To calm the strife of passions; bid me go
Absolved to Thy death
Or to thy life in peace.

Ah no! it cannot be,
I must ever
Wage a lasting
War with evil; fasting,
Praying, watching with Thee,
Seeking thus to sever
Self from self, for I'm human, and within
Two natures ever strive,
The one of earth,
And one of Heaven. In Thee alone I live
The life of my new birth,
And victory gain o'er sin.

Jesu! who led the way
Thy servants go
From earth to Heav'n,
To me anew be given
Baptism's hallowed ray
Of light, and from the glow
Of Thy all-radiant footprints, may I reap
Ingatherings of strength,
Life's path to tread
With fortitude like Thine. That so at length
I may be numbered
With them, that in Thee sleep.

PAUL.

Selected Matter

From John Bull of March 6.

The Church and the Earl of Derby.

The expectation which we so confidently expressed in our columns of last week, has not been disappointed. In the course of his luminous, temperate, and eloquent explanation of the policy which, in the present critical position of affairs at home and abroad, he deems it right to pursue, the Earl of Derby expressed himself in reference to the National Church, in terms which can leave no doubt as to his Lordship's conception of the duty of the first Minister of the Crown towards that most ancient and most sacred of all our institutions. "For the promotion of religious knowledge among the people," said the Noble Earl, "I rely with confidence on the enlightened and disinterested exertions of the parochial Clergy of the Church of England and Ireland. To uphold that Church as the depositary of religious truth, and as an instrument of incalculable value in diffusing good, both here and hereafter, to uphold her influence and maintain her power, is not only the interest but also the moral duty of Government: to uphold and maintain her in her integrity,—not by penal enactments directed against those who may differ from her communion,—not by virulent invective or by abusive language against the religious faith of those whose errors we may deplore, but to whose conscience we have no right to dictate,—but by steadfastly resisting all attempts at aggression upon the rights, the privileges, the possessions of that Church, come from what quarter and backed by what weight of authority they may, and by lending every power of the Government to support and extend the influence of that Church, in her high and holy calling of diffusing throughout the length and breadth of the United Empire—for I speak not of this country alone—that knowledge which is only derived from the diffusion of the holy Scriptures."

It is a long time since such language has come from the lips of a Prime Minister, in his place in Parliament,—a long time since the high mission of the Church, and the duty of the State to assist her in the fulfilment of that mission, by maintaining her in her integrity, and protecting her rights, her privileges and her possessions, have been thus emphatically recognized. It seemed almost as if the time had altogether gone by, when such sentiments could make themselves heard within the walls of Parliament, or be announced by a Minister of the Crown, on his accession to office, as the basis of his policy. Between the Coronation oath, and the practical government of the country, a great gulph seemed to be fixed, which limited the former to an abstract acknowledgment of certain principles by the Sovereign personally, while the latter was conducted upon principles of a diametrically opposite, an avowedly antagonistic character. The profession of the true Catholic had become a ground of jealousy and of suspicion in the eyes of our modern Statesmen, as it was in the eyes of the heathen Emperors of old; it was considered in the light of a deviation from good citizenship, which called for correction, and required an apology. It had become an axiom of statecraft that the very existence of the Church as a National Establishment was a public wrong, to be repaired, on the one hand by a marked partiality towards dissenters of every description, and on the other by a gradual frittering away of those eternal truths on which the Church, as a Divine Institution, is based. It was taken for granted that a new era had begun, in which the public welfare was to be sought by the reversal of the policy of ages, of the policy by which, from time immemorial, through all the vicissitudes of its religious and political condition, this country had grown great, prosperous and free. Public measures were regarded as enlightened and beneficial to the State, in proportion as they ran counter to all the traditions of the nation's history.

The fallacy which underlies this view of the interest of the State and the duty of Government, the Earl of Derby has clearly discerned, and boldly unmasked. His manly avowal of a return to a sound religious policy has re-consecrated the public Ministry of the State, which had long been desecrated by the laxity of indifferentism, and the open hostility of unbelief. Whilst adhering, with a scrupulous sense of justice, to the principles of an enlightened civil toleration, the new Premier recognizes the existence of the "Pillar of Truth," and is resolved that on that firm basis the edifice of the State shall continue to rest, instead of being, as was the intention of his predecessors in office, pulled down by degrees, and rebuilt on the sandy foundation of Pilate's creed, "What is truth?" So auspicious a beginning is full of the promise of success. Without giving any just cause of offence to those whose religious tenets are opposed to the principles of the Church, the Earl of Derby has entitled himself to the hearty confidence and the strenuous support of Churchmen, which, he may rest assured, will not be withheld from him. And what is infinitely more important than any human support, the Divine blessing cannot fail to rest upon his administration of public affairs, commenced in the spirit indicated by the unaffected humility and piety of the concluding portion of the Noble Earl's political programme: "When I look to the difficulties which surround us,—when I look to the various circumstances which must combine to give us a chance of successfully encountering the obstacles which beset our path,—I confess I am myself appalled by the magnitude of the difficulties which we have to meet. But I believe, and I know, that the destinies of nations are in the hands of an over-ruling Providence; I know that it is often in the pleasure of that Great Being to work his own object by weak and unworthy means. In His presence I can solemnly aver that no motive of personal ambition has led me to aspire to the dangerous eminence on which the favor of my Sovereign has placed me. In the course of the discharge of its duties, no consideration shall sway me, except that which led me to accept it,—the paramount consideration of public duty. With that feeling on my mind, with the deep conviction of the sincerity of my own motives, and trusting to the guidance and the blessings of a Higher Power than my own, I venture to undertake a task from which I might well have shrunk, appalled by its magnitude; and, be the period of my administration longer or shorter, not only shall I have attained the highest object of personal ambition, but I shall have fulfilled one of the highest ends of human being, if, in the course of it, I can in the slightest degree advance the great objects of 'peace on earth, good will among men,—the social, the moral, the religious improvement of my country,—and if I can contribute to 'the safety, the honor, and the welfare of our Sovereign, and her dominions.'"

Mr. Dana's Argument in the Prescott Case.

MAY IT PLEASE YOUR REVERENCES—I congratulate you that this trial, so lengthened, and, in many respects, so harassing, is now at its close. Indeed, I may say it has already closed. The evidence on which the reverend defendant is to be acquitted or convicted, is in; and nothing now remains, but the comments of the counsel upon the facts and the law.

Whatever I shall have the honor to present to you, will be offered with the intention of aiding the Court in its judgment. I sincerely trust it will be so received. I trust that no ill-founded, but too common opinion, as to the habits and duties of lawyers,—that the constant and unwearied efforts of the counsel for the prosecution to produce that impression, will lead any one of your reverend body, to look upon me, in my present address to you, as one striving to shield my client from the law, or extricate him from the proper effect of the facts It is my duty, and it is all that can be required of me, to see that the facts and the law are not so perverted and discolored, by the ingenuity of accusation, that even the clear sight of the Court shall view the innocent in a darkened light and through a distorted medium. Let but the clear light of our Church's jurisprudence shine over the facts and circumstances of this case, and we have no fear for the result.

The defendant stands before you, a young man—quite a young man, but recently in Holy Orders, with an unblemished moral character, adorned with every virtue, devoted heart and soul to his sacred calling. He is under solemn vows to teach and practice the doctrine and discipline of the Church. He is charged with violating these vows, and with teaching for the word of God, the heresies of the Adversary of souls. He has solemnly avowed that he is not guilty. He has done more. With frankness and openness of heart, he has done what no law requires of him—he has met each charge with full and explicit answers, telling you what he has taught, and he asks you if this is heresy. You must be satisfied that his plea is false, that his vows are broken, that his teachings are heresies, before you can find him guilty. When I say heresies, I do not mean that you are to find that his opinions agree with your own, or with mine, or with any man's, living or dead. Thank God, we have a standard of truth, immoveable by the currents of opinion or feeling of the day or hour, independent of majorities and minorities, of Standing Committees, presbyters, or even Bishops. Were it not so, discipline would be but a more stringent form of tyranny. By these standards, and by these alone, whatever you, or I, or the defendant, or the Bishop, or the prosecuting Committee, may think, he is to stand or fall. These alone he has promised to follow, and for a violation of these alone, can he be condemned.

I said that he has put his case fully and frankly before you. Constant attempts have been made by the counsel for the prosecution to prejudice the defendant in your eyes, repeated and reiterated from the moment he opened his mouth in this cause, by representing the defendant as avoiding a trial, as resting on technicalities, and as withholding the facts. Nothing can be more unjust and untrue. Have you considered, do you see, that every jot and tittle of evidence in this case comes from the defendant and his friends, whose attendance here you had no power to compel? If he is convicted, it will be for what he has voluntarily given you. Had he, as he might, put in a plea of Not Guilty, and had his friends not appeared, the prosecution would have been obliged to abandon, for want of even a loop to hang an argument upon, every charge except the first, and on that, you have nothing more or less than the sermon he has laid before you. But finding no support for his insinuations from the proceedings of this trial, the learned counsel ransacks the records and the newspapers, and argues that if he is not now afraid of examination, he was so before. He says, we have twice put in exceptions, and once refused the jurisdiction of the Court. I hope we may confine ourselves to the facts before us, to the present issue and the present trial; and I ask the counsel, now, to say whether he means to argue anything from the proceedings of the former trials. If he does not, I will gladly leave them without a word of comment. If he does, I will meet him upon them without fear, though with regret, and in the conviction that they are utterly irrelevant here.

MR. BROWNE. I intend to show, by all proper means, that Mr. Prescott has evaded a fair trial.

MR DANA. Then the responsibility be with you. Let the Court bear me witness that I go into this matter unwillingly, certain that it is irrelevant and unworthy of our notice here. But it is not for me to say what may weigh with the Court. Wherever and by whatever means my client has been attacked, it is my duty to repel the assault.

At the first trial of Mr. Prescott in Nov. 1850, he put in exceptions to the Presentment, and those exceptions were unanimously sustained by the Court. The Court unanimously decided that no trial ought to take place on such a presentment. But Mr. Prescott, before the decision was known, offered, of record, in the presence of all parties, to allow the Standing Committee to amend the presentment, and then to proceed to trial upon the merits, on the new presentment; and if the Committee desired time, he would consent to any reasonable delay. The Court advised the Committee to accept the offer, but they declined it. Who avoided a trial then?

MR. BROWNE. There is no evidence of this. This is not in the case.

MR. DANA. Is not the record of the first trial in the case? Did you not put it in, against my remonstrance and argument, to prove the defendant's admissions?

MR. BROWNE. That part of it is in, but not the rest. All I offered was the presentment and exceptions.

MR. DANA. Did you not put in the judgment, and the intermediate proceedings? Did you put in half the record?

MR. BROWN. I put in all I thought necessary, the presentment and exceptions.

MR. DANA. Do you mean to convict the defendant by a mutilated record, by a garbled story, by keeping back half the history? I call upon the Standing Committee, some of whom I see present, to say whether they countenance this thing. Do they lend their sanction to such a fraud upon the Court and the defendant? But the whole record is in. The prosecution shall have the evils of both positions, the disgrace of trying to keep it out, and the discomfiture of finding it in. I say the whole record is in the case. I shall treat it as in, unless the Court decides that it is not. The Court will not allow such a trap to be laid and sprung upon the defendant.

MR. BROWN. You may put the rest of the record in, sir, if you wish to.

MR. DANA. No, sir. I shall leave that with the prosecution. Let them leave it out, if they dare. But, then, let us hear no more of technical defences! If we are to have *technical convictions*, let us hear no more of technical defences! If you ask the Court to believe that the defendant avoided a trial, by producing half a record, when you know that the other half shows that he sought a trial and you declined it, let all questions of *conduct* be buried forever. I will meet the prosecution on this issue, before the Church and the world, to their heart's content. [To the Court] Is the whole record in the case, or is it not? Had I the least idea that it was not in the case, I should have insisted on its being in before the part was received.

MR. BROWN. I have no objection to its being considered as in the case.

MR. DANA. Then it is in, and the defendant is clear of this charge. Nay, more. He offered a trial. The Court advised it. The prosecution refused. I will not follow the course of the cousel for the prosecution, and insinuate that they were afraid of a trial on a good presentment, but were willing to try him on a bad one. I take them at their word, and believe that they were governed by technical doubts. But if either party shunned a trial, it was they, and not we.

But I am glad this attempt has been made. It shows the temper and spirit in which this prosecution is carried on, and the means relied upon for its success.

I will now proceed, but with great reluctance, and under a protest that it is irrelevant, to give the true history of the second trial—that of August, 1851. I do this with the more reluctance, because two of the judges of this Court were judges then.

THE COURT. The second trial is not before us. We do not consider it in the case, at all.

MR. DANA. I rejoice that it is not so. It saves me a most painful topic.

In the present trial, the defendant put in exceptions. For them I am responsible and not he. Some of them you have sustained, and others not. None of them, I presume, were thought frivolous, and all of them in good faith.

THE COURT. We have no doubt they were put in in good faith.

MR. DANA. In the utmost good faith. And the Court will bear me record, that when we offered the exceptions, we told the Court that if they were sustained, we would consent to any amendments; and if not sustained, we should answer fully and freely upon the facts. And have we not done so? Mr. Prescott has laid the entire sermon before you. Every one of his friends whom the prosecution has summoned, has appeared, (except certain ladies, from whose absence it is agreed no reference shall be drawn, their letters not being read,) and this is a case in which the evidence to injure the defendant must come from his friends, who best know his opinions and practices. If there is evidence against him here, it is such as he could have withheld, had he thought fit.

Before I proceed to take up the charges, in their order, I will remark upon one other feature in this case.

The prosecution sought to obtain a technical conviction by proving that at the first trial Mr. Prescott excepted to the charges. I understand the Court to say that they did not receive the record as showing a technical admission. Am I right?

The Court assented.

MR. DANA. It contains no actual admissions, and therefore it is useless. But it shows the spirit of this prosecution. To what desperate straits must they be driven, to condescend thus low. Why, please the Rev. Court, if you can find one lawyer at the bar of this city, (I will not answer for them all, for we have some emigrants from some places where no qualifications are required,) but if you can find one out of the first two hundred, who could hear this proposition without laughing, I will agree to a verdict of guilty. The rule that a demurrer admits the charge, is a mere rule of convenience for the trial of the case in hand, and is now almost entirely superseded. It is thought that parties ought not to be convicted for the convenience of judges, and now the rule is never applied to felonies; and even in misdemeanors, the Court allow a plea if the demurrer is over-rul-ruled, almost as a matter of course, as they do in civil cases; and the only reason why the rule remains in cases of misdemeanor, is because the party has the benefit of objecting to the indictment on a plea of not guilty. But since the world began was it not heard that a demurrer sustained the proof of guilt in another trial, on a different indictment. As I said before, the government would only have to make one very bad indictment, get it overruled on demurrer, and then, with a better indictment, hang the party by the first record.

But, I say, this defeated, ridiculously defeated attempt, shows the temper and means of attack. The counsel has contended that the rigid rules of common law must not be used against the prosecution and in our defence. He goes to the continent of Europe, to Holland, for aught I know to Spain and Hindostan, for authorities in favor of loose charges and hearsay evidence; for the purpose of conviction; but he seeks to cut off your reverend brother from all his defence, from all the benefit of law and facts, to brand him as a heretic and a breaker of vows before God and man, by distorting and stretching until it bursts in his hands a misapplied doctrine of the most rigid and straightest character, born and matured in the narrowest and most cruel days of the law of England. He seeks to stab him to the heart by a weapon seized from the armory of a cruel, superseded, and well-nigh forgotten tyranny; but it would not perform the office it has never been put to in its worst days. It broke in his hand, leaving to him only the disgrace of the attempt. No, may it please the Court, this defendant is not to perish by such a weapon. These weapons shall not prosper.

There is a passion known among men, as the most implacable, the most eager, the most remorseless of passions—a moral curiosity, known among psychologists as the *odium theologicum*.—

Nothing short of this, could have inspired and directed the efforts of the prosecution in the present case. This passion lives and thrives on the slightest possible food. In feeds on air.—PUBLIC RUMOR is quite substantial enough for its richest diet. It is confessedly on PUBLIC RUMOR alone that this prosecution is based. The learned counsel, in defending the Presentment against my exceptions, said that the charges were as specific as the Committee could make them, considering that they had not been able to see the witnesses, to get at the first sources of information. He said they had a right to found charges on public rumor; that public rumor has been, from the earliest ages, a sufficient foundation for proceedings against a clergyman; that a clergyman must be beyond reproach as well as beyond offence; and that it was no injury to him to be called upon to come forward and clear himself; but that he ought rather to be grateful for the opportunity. But, may it please your reverences, I have otherwise read the book of human nature. I have always heard it said, that a man could not wish his worst enemy a worse fate than that his character should be the subject of a defence. I had looked upon mere public rumor as of the sins of the tongue let loose, soulless, bodyless, irresponsible, false and fleeting, a common strumpet, the slave of every lust. But the eager and persecuting spirit of party theology, has made her, an ally, take her to its bosom, and on her false breath founded its attack upon the character, name, usefulness of a brother!

Public rumor! I was educated to despise it. A sound, well conceived public opinion, on a subject upon which public opinion can intelligently act, I regard with due respect; but mere rumor I should be ashamed to own as a motive for one moment or one action of my life. When the counsel for the prosecution passed his eulogy on the memory of the late Dr. Croswell, I could not but think what a rebuke his whole life was to public rumor. If ever a man was the destined victim of public rumor, that man was William Croswell! Not left to its low haunts, but elevated to the dignity of Episcopal sanction, promulgated by Episcopal proclamation (of the general or canonical propriety of which I do not now wish to speak), it charged him with "degrading the character of the Church, and perilling the souls of our people." But, in patience and confidence, *he lived it all down!* He went forward in the duly discharge of his noble duties, in daily prayers, daily public service, daily ministrations to the poor and sick and afflicted, not without much suffering from the relentless attacks on his name and usefulness, sufferings which shortened his days on earth, and the daily beauty of his life made ugly the countenance of detraction and defamation. Public confidence, a plant of slow growth, grew about him. Public justice was rendered to him without a movement of his own. He fell at his post, with all his armor on! About the time of the evening sacrifice the angel touched him, and he was called away! He fell, with his face to his altar, with the words of benediction on his lips, surrounded by an almost adoring congregation, mourned by an entire community. All men rose up and called him blessed. From the distinguished rector of St. Paul's Church, in his noble sermon from the text "My father! My father! the horses of Israel and the chariots thereof," to the humblest orphan child in the obscure alley, who missed his daily returning visit,—all, all, with one accord, sent up their voices as incense to Heaven. I had the honor and privilege to be one of the few who, seven years before that day, received him on his entrance into the city to take the charge of his infant parish. I am proud and grateful to remember that I was one of those, on whom, in his long struggle, in a measure, according to my ability, he leaned for support. And seven years, almost, I believe quite, to the very day, I had the melancholy privilege, with that same company, of bearing his body up that aisle which he had so often ascended in his native dignity and in the beauty of holiness!

I should be an unworthy parishioner, pupil I may say, friend of his, if I allowed myself to defer for a moment to public rumor, on a question of character or principle. I should be forgetful of his example, if I allowed any one to do so who looked to me for counsel and direction. No gentlemen, let us all, lay or reverend, call to mind his life and his death, and let public rumor blow over us as the idle wind, poisonous only to those who open their senses to receive it.

I will now, with the leave of the Court, proceed to the examination of the charges in their order.

The fourth and fifth charges are abandoned. But they have left their stain behind. The prosecution cannot escape the effect of having made them. They have charged a reverend Presbyter of the Church with "immoral conduct," and a "violation of his ordination vows," and brought no evidence to the support of the charges. Is the reputation, the peace of mind, the usefulness of men of God to be trifled with in this manner? Is it the mere sport of accusation without proof? And what is the charge of "immoral conduct" they have flung out to the world? It consists in an alleged wrong opinion as to the position of the thirty-nine articles in the body of the Church's Divinity! I must solemnly protest against this outrage on the rights of men. The blindfold fury of persecution confounds all distinction of names and things It tortures the very faculty of speech into a weapon of attack. To justify its hate it not only tramples down the defences of law and custom, but it sets at nought the distinctions of language, established by the consent of all mankind.

CHARGE THE FIRST, alleges that he taught that the Virgin Mary is a "lawful object of religious worship." What is the evidence on this point? His sermon. This was, as the Rev. Mr. Hoppin said, a purely practical sermon, and as he well characterized its subject, on the motives for improving the future, drawn from considerations of neglect of the past. It related to the close of the year and the close of life. It is a simple and touching address to various classes of persons. Passing to mothers he says, "You cannot meditate too much on the history of the Incarnation. It is the history of a sinless parent, and a sinless child." This is the passage in which, if anywhere, he taught that the Blessed Virgin is an object of worship. And what is it? What is the subject matter? The Virgin Mary? No, the Incarnation! The history of the Virgin? No, the history of the Incarnation! What is the parent to meditate upon? The character or nature of the Virgin? No, the mystery of the holy Incarnation! The awful mystery of the Divine taking upon itself human flesh. But, how can I go forward? A layman, a man of unclean lips, engaged in the contests and amusements of life, how can I address myself to this subject in this presence? I would to God it were in other hands. I have sought to avoid it, but the task is thrown upon me, and I must go on. But I would take the shoes from off my feet. May I speak on these themes with a fitness and propriety proportioned to what I feel!

The subject is the Incarnation, and not the Virgin Mary. What does he say is sinless? The Virgin Mary? No, "It"—the Incarnation is "the history of a sinless parent, and a sinless child." *It* is sinless. The parentage and the offspring, the process and the result, the whole, all the things, all the actors, in the Holy Mystery, all are covered by the mantle of sinlessness in that relation. The word "sinless" has a peculiar meaning among theologians, connected with the transmission of the fallen nature of man. We are born in sin. The act, the state, the condition of conception and birth, is after the manner of men, *more humano*, and is under the law of sin. Not so the Incarnation. It is not *more humano*. It was not under sin. Is not the language of the defendant strictly true? Is it not logically and gramatically correct? Does he teach anything respecting the nature of the Virgin Mary, except in her office of parent? Is there any teaching whatever as to her being an object of worship, by possible construction? In what he said he was teaching no doctrine. He was only making pious use of a recognized truth, for a practical application.

He preached this sermon first at the Church of the Advent. Dr. Croswell thought the phrase liable to be "misunderstood;" but found no fault with the doctrine Mr. Prescott intended to, and strictly did, convey. His preaching it a second time, at Cambridge, was a pure accident. He was at Cambridge on a visit. Urged by Mr. Hoppin to preach for him, he said he had but one sermon, which he had lent to the lady whose guest he was. Urged again he procured this sermon and preached it. Mrs. Carpenter had copied it, being a lady of a devout mind, with wealth and leisure, past the middle period of life, having had much experience of the changes of the world, she was interested in the subject of which the sermon treated, the end of the year—the end of life.

Mr. Hoppin thought the phrase liable to "mis construction." The actual meaning of the preacher he did not object to, he feared not con struction, but *mis*-construction. His conversa tion with Mr. Prescott after the sermon, on their way to Mrs. Carpenter's, shows that Mr. Prescott held no heretical doctrine, no doctrine our standards do not warrant on this subject. He distinctly denies holding the doctrine of the Immaculate conception of the Virgin. There were three views, he said, as to her sanctification. First, that she was sanctified in her conception. This was not his view. Second, at her birth. So was John the Baptist. Third, at the annunciation. The third, or possibly the second, was his view. In fact it was as he says, the third. Will the Court pronounce this to be heresy? Will it draw around this subject a narrow circle, in which alone, as Gibbon says, the tremulous ball of orthodoxy shall be permitted to vibrate?

Satisfied by this concurrent testimony that his phrase was liable to misconstruction, he disavowed it, and has never used it since. He does so, not because the phrase was not exactly true, but because, as a teacher, he must use language the people cannot misunderstand.

The only other evidence on this charge is that of Dr. Salter. He says Mr. Prescott told him that he told the Bishop that he used the Hail Mary in his devotions, as he would any other passage of Scripture, and that the Bishop was perfectly satisfied with the explanation. This was one conversation, and must be taken together. It is an invincible rule of law and of evidence, that the whole of an admission must be taken together. What then is it? He says that he used the Hail Mary in such a manner as was satisfactory, when explained to the Bishop. Is the Court to presume that this was a heresy, and that the Bishop sanctioned a heresy? Besides, what does he mean by his "devotions?" He does not mean exclusively prayer. Among the Congregationalists and Presbyterians, public devotions are mainly in the way of direct prayers, requests But with us the devotional services cover the creed, the anthems, the Te Deum, the Sentences, the chants all are parts of our devotions. Must the Angel's salutation be never repeated devoutly, with thankfulness to God for His great blessing declared thereby to the world, but under the pains and penalties of heresy?

I trust enough has been said to satisfy the minds of all the Reverend Court, that there is no evidence on which to found a fair suspicion, still less a conviction, that their brother has taught the worship of the Virgin Mary.

The *second charge* is, that the defendant has taught that auricular confession to a Priest is allowable and profitable.

His Answer says he has taught that confession by a member of the Church to a Presbyter, in the manner provided by the exhortion office to the communion, is allowable, but is not obligatory. There is no proof in the case going beyond this admission. Is there any heresy here? The term "auricular confession to a Priest," being translated means, private confession of sin to a Presbyter. Is this prohibited by our Church? May not the oppressed and comfortless soul, which can get no relief from general public confession, go to a clergyman, in private, and open its grief? If the tempted man, who has striven in vain against temptation, desires to give himself the additional safeguard of confessing his sin and opening his grief, shall he not have it? If we are commanded to confess our sins to one another, is it a sin to confess them to our pastor, our spiritual guide? But this is trifling. It is wasting of words. The charge was not aimed at this. The charge, founded on some absurd public rumor, was meant to meet the case of the Sacrament of penance taught as necessary to Salvation, by the Church of Rome. But the proof has utterly failed. A single and only visit to Bishop Fitzpatrick, whom he hardly knew at all, to procure a letter of introduction for a friend about to pass the winter in the South of Europe, where he met that ferocious Roman controversialist and logic-chopper, Mr. Orestes A. Brownson, and was, as a matter of course, attacked as to the doctrine of the English Church on Confession, which he, as a matter of course, defended, is the sum and substance of the proof. [Mr. DANA then read the following authorities on the subject of Confession.]

"Let him come to me, or some other minister of God's word, and open his grief."—*Communion Office in the Book of Common Prayer.*

Cons. and Can. of Church of England. Can. CXIII.

"Here shall the sick person be moved to make a special confession of his sins, if he felt his conscience troubled with any weighty matter."

This Rubric, previously to 1661, stood thus:

"Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter." This left it to the sick person to demand the reception of his confession, the present Rubric enjoins it upon the Minister to move him to it.—*Visitation of the Sick.*

Articles to be inquired of throughout the whole Diocese of Peterborough, pp. 7, 4to 1634.

Articles in the Diocese of Norwich, in the first visitation of Matthew (Wren) Lord Bishop of Norwich.

"June 15. I became Confessor to my Lord of Buckingham."—*Diary of Archbishop Laud*, p. 9.

Herbert, Priest to the Temple. The Parson Comforting. Ch. XV.

"On the 31st (March) I made a visit to Dr. Jeremy Taylor, to confer with him about some spiritual matters, *using him thenceforward as my ghostly father.*—*Mem. of Life and Writings of John Evelyn*, vol. 1, p. 29.

"The abuses and errours set apart, we do no more mislike a private confession than a private sermon." *Jewel*, vol. vi. p. 486.

Tillotson, Vol. III. pp. 11, 12.

Exposition of the doctrine of the Church of England, by Dr. Wake, Archbishop of Canterbury, pp. 42–3.

Bishop Cosin's Collection of Private Devotions, p. 4, XXXI.

"For Confession to be made to the Priest, it is agreeable to the doctrine and intent of the Church of England, though not so much in practice as it ought to be."—*Dr. Heylin, Theologia Veterum*, p. 455.

"Let him come to me, &c. Confession of sin must necessarily be made to them, to whom the dispensation of the mysteries of God is committed."

"Venial sins which separate not from the Grace of God, need not so much as trouble a man's conscience. If he have committed any *mortal* sin, then we *require* confession of it to a Priest."—*Bishop Overall, in Nicholl's add. notes on Common Prayer.*

Hammond's Annotations on New Test. pp. 785–6.

"Indeed, Confession if it be discreetly used, is a laudable custom."—*Archbishop Grindal's Remains, Parker Soc. Ed.* p. 57.

"I would have them that are grieved in conscience to go to some godly man, which is able to administer God's word, and there to fetch his absolution.—*Latimer, VI. Serm. on Lord's Prayer, Parker Soc. Ed.* p. 423.

"Thou mayest say likewise, I will not come at this minister for remission of my sins, and for absolution, for God is not bound to His Sacraments, He pardoneth without the ceremony of ministration, as He did the thief, Mary Magdalene, and others. Sure it is God forgiveth thy sins before thou comest to the Priest, if thou have earnest repentance, and true intent of amendment. . . . for nevertheless He himself commandeth thee to come to them, for He hath given them authority to loose and to bind, and to bless and to curse."—*Hutchinson, Parker Soc. ed.*, *p.* 44.

"Neither have the Protestants 'pared away' all manner of shrift, or confession and absolution." *Bramhall's works, vol. v.*, *p.* 240.

Gilbert on 39 Art., Art xxv. p. 367.

Taylor's Polemical Discourses, p. 83.

Burnett on the Articles, pp. 323–4–5.

The Third Charge, and the only one on which, I suppose, the prosecution has any hope of success, charges Mr. Prescott with teaching that "Priestly absolution, in connection with and upon auricular confession, is profitable and desirable to individuals, and allowed by the Church."

We excepted to this Charge, as being indefinite and vague. The charge is and must be of heresy only. It charges no act, but only a teaching. No teaching except of heresy is punishable by the laws of the General Convention, and under this Canon you can try only such offences as are punishable by some law of the General Convention. What, then, is the heresy charged? Absolution itself is not a heresy. When the defendant offered himself for Holy Orders, at that most solemn moment of his life, the chief pastors of the Church, uttering the voice of the Church, with consecrating hands upon his head, proclaimed to him:—"Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: And be thou a faithful Dispenser of the word of God, and of his holy Sacraments: In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Does the Church palter with her sons in a double sense? Does she give her clergy a power, and punish them for teaching that they have it? I know there is another sentence of ordination, beginning "Or thus," but I never heard that the office of the "Or thus" in our Prayer Book was to separate orthodoxy from heresy. No! please this reverend Court, I hold up between this young son of the Church, and the punishment his accusers seek to inflict upon him, this sentence of his ordination. If they would pierce him, they must pierce him through this shield of faith. By this, he stands or falls. If the Church, when she took him to her bosom, as a son, whispered in his ear, a delusion, a fraud, a damning heresy, he falls by the hand of his own mother. If in that solemn moment, she told him the truth, and deceived him not, why is he here, charged with teaching the doctrine of absolution? The truth is, there are some in our Church who do not believe the doctrine of absolution at all, or only in a non-natural and meaningless sense. But their opinions are not our law. The defendant proclaims boldly here, and everywhere, that our Church does teach the doctrine of absolution, and has, under God's direction, as His instrument, given to her ministers power and commandment to pronounce absolution to those who are penitent. She gives it to her *presbyters*, and to none else. It is an official act. It is not an expression of the opinion or judgment of experienced men, as the counsel for the prosecution lightly termed it. The youngest presbyter has the power. The oldest, wisest, and best layman in the Church, has it not. A deacon cannot pronounce it. None but a presbyter can. And this presbyter is charged with teaching this open, avowed, Catholic article of our faith, derived from the mouth of the Saviour himself!

What is the doctrine of our Church, and the Church of England on this point? Whatever the Church of England teaches, is no heresy here; for our Church has again and again, in the most solemn manner, declared that there is no substantial difference between her and the Church of England in point of doctrine. On this declaration rests our inter-communion, and the free exchange of offices among the ministers of the two Churches, without examination, or inquiry as to their faith.

Mr. Dana then read the following authorities on the subject of absolution.

Sentence in the Ordination of Priests.

Declaration of Absolution in Morning and Evening Prayer.

Rubric in the Office for the Visitation of Prisoners.

"The people are often to be exhorted . . . . that they do resort unto God's ministers to receive from them as well counsel and advice . . . . as the benefit of absolution.—*Const. and Canons in the Synod of Dublin, Can. xix. Bp. Mant, Irish Ch., pp.* 483–565; *Wilkins, Conc. vol* III *p.* 486.

"The Bishops at this Conference, (Hampton Court) having read to his Majesty, . . . the particular absolution prescribed in the visitation of the sick, cleared the point from all abuse or superstition, as it is used in the Church of England, alleging that they were not only retained and allowed by the Confessions of Augusta, Boheme, and Saxon, but that Calvin himself did approve."—*Intro. to Lit. &c., c. xi.* 1. *in Dr. Nicholl's Sup. to Com. Prayer.*

"God doth not speak to us with a voice sounding out of Heaven. But He hath given the keys of the Kingdom of Heaven, and the power to forgive sins, to the Ministers of the Church. Wherefore, let him that is a sinner go to one of them, let him acknowledge and confess his sin, and pray him that, according to God's commandment, he will give him absolution, and comfort him with the word of God and forgiveness of his sins.—*Cranmer. A Sermon of the Authority of the Keys, folio* 226. *Also Dean Hicke's Preface to Divine Right of Episcopacy.*

"They (the Governors of the Church), remit sins *dispensative* by consigning pardon, in the absolving of Penitents, wherein Grace is exhibited and ratified by the imposition of hands." —*Barrow*, vol. II. p. 378.

"If God had appointed His Angels, or His Saints to absolve me, as he hath His Ministers, I would confess to them.—*Downe's Sermons*, p. 588.

Dean Comber, p. 753.

Hooker, Eccl. Pol. vi 4. 15.

Taylor, Eccl. Penance, pp. 834-5.

Dr. Reynold's received absolution. Collier's Eccl. Hist. ii. 694.

Bp. Bull received absolution. Nelson's Life of Bishop Bull, pp. 305-6.

Bp. Cosin's Works, Ox. Ed. 1 p. 25.

The charge is of Priestly Absolution! Well, a Priest is a Presbyter. Stripped of the disguise of unpopular and odious phraseology in which the charge is designedly clothed, it means absolution by a Presbyter. Our Church teaches absolution. And it teaches that a presbyter only can pronounce it. But the charge is "in connection with and upon auricular confession." Strip this too of its unworthy disguises, and it is absolution pronounced by a Presbyter of our Church upon a person who has opened to him his grief, and confessed to him in private, his sin. In the disordered imagination of the vulgar, the bugbear terms of these charges conjure up images of stoled priests and kneeling penitents, indulgences, pardons, penances, and to such vulgar, crazy apprehensions alone are these charges addressed. In the clear light of day, before the law and facts of this case, this theatrical imagery fades into the plain realities of our own sober and tempered communion.

But it is said he teaches private Absolution. Be it so. Does not the Church teach the same? The Church of England, in all cases where a communicant desires it and her teachings are not heresy, and our own Church, no where prohibiting it in terms, in many cases prescribes it.

It cannot be said that the defendant has practised absolution at times and places, and under circumstances which would amount to an irregularity, a breach of discipline. There is no proof of a single act done, either of giving or receiving absolution, since he became resident in this Diocese; and if there were, this would not be proof under this charge. The charge is of heretical teachings. The utmost the prosecution can contend for is, that he has claimed the right to pronounce absolution in private. So he has, and so he does. Is this proof that he has taught heresy? Even if he were charged with a breach of discipline, on this head, which he is not, there would be no proof of it. He claims that there is vested in his office the right to pronounce absolution to the penitent. He claims that this is not confined to public proclamations. If his accusers mean to say that he has violated discipline by doing this in cases not allowed by the regulations of our Church (which involves no question of heresy) let them allege this, and state wherein and how he has offended, and he will meet them on the law and on the fact. Sufficient unto the day is the evil thereof. It is enough if he refute the charges that are made.

Nor is there any question here as to the meaning of Absolution. He is not charged with teaching a false construction of the word; No definition is given. None is proved. It is absolution in any sense, whether proclaimed as a Herald proclaims tidings, or Sovereign acts, or applied, as a physician applies a medicine trusted to his hands—savor of life to the penitent, or death to the hypocrite. We are spared the necessity of arguing the meaning, effect, and nature of this doctrine. He is not charged with teaching it is as a Sacrament, nor as obligatory, but only as *allowed*. This negatives the Roman doctrine, the very essence of which is that it is a Sacrament, obligatory on all, and necessary to salvation.

Thus, may it please the Court, we have disposed of all the charges in this presentment.—

Has the defendant taught the worship of the Virgin Mary? Is there any proof of that *whatever*? Has he taught any doctrine respecting confession and absolution, which our Church has decided to be heresy? Is there any proof of this *whatever*? And these are all the charges.

In short, please the Court, this is a case of clear and unmistakeable, I might almost say, confessed failure of proof. It is a lesson to those who shall come after, never to build up the fearful structure of a public accusation, on the treacherous foundation of public rumor.

I have to thank you for the patience and attention with which you have listened to my argument, and to acknowledge the upright intention with which the Court has met this case.—The defendant has needed the protection of the Court and of the law, for few laws of any kind or name, seem to have governed the prosecution. Your decisions have not given him this protection, in full, as I think he was entitled to; but the decisions have, I doubt not, been made in good faith, with the intention of doing justice to all. The case of the defendant is with you.—The canon requires you to say distinctly as to each charge whether he is guilty or not guilty. If you are not convinced that he has taught a condemned and settled heresy, on these points, (for these are now all the charges) you must acquit him. I care not what the world expects or desires. Public approbation or disapprobation, the smiles or the frowns of power, are no motives, no guides, for us here, no consolation or defence for us in our own hour of trial. The Church demands no sacrifice. She calls for no living victim, to allay the fears or hates of men. She has set you to do justice to this defendant. The consequences are not with us. You are simply to say whether, on the evidence before you, according to the law and standards of the Church, he has been proved a heretic. I respectfully submit that this question admits of but one answer.

The following authorities were cited under the first charge; but were omitted in their proper place from the page being wrongly numbered in the MS. Ed.

We may believe her to have been a most pure, holy, and virtuous creature; that her virgin mind was clean and spotless as her body was chaste and immaculate; and that, upon account of both, she was the most fit of any among her race or sex, for the Holy Ghost to overshadow, or for the Son of the Most Highest to inhabit. * * And, though we are not so curious as to enter into those nicer speculations, in which so many have in vain exercised themselves; as, "whether this Blessed Virgin was conceived in sin; and if she was, how it was restrained in her at first; whether she was sanctified in the womb of her mother, and to what degree; or whether this sanctification was such as to keep her from committing any, so much as venial sin? Though we pretend not, I say, to be nice in such questions as these, yet, as the common condition of mankind does not permit us, without all warrant from Scripture, to exempt her from all kind of sin, so neither do we presume to accuse her of any.—*Stackhouse's Body of Divinity*, p. 639.

"We cannot bear too reverent a regard unto the mother of our Lord, so long as we give her not *that worship* which is due unto the Lord Himself."—*Pearson on the Creed*, pp. 205–6.

Burnet on the Articles, p. 265.

Andrew's Private Devotions. Devotions for Thursday.

Communications.

For the Churchman.

Trial and Sentence of the Rev. Mr. Prescott.

Mr. Editor:

Our mother of Massachusetts has just undergone another travail, which promises to throw her former achievements entirely into the shade. You have seen a report of the recent trial of the Rev. O. S. Prescott, and have doubtless beheld with some amazement the puny birth of the prodigious efforts made by the authorities of this Diocese. The mountain has been in labor for the third time, and after much anguish has produced a mouse. And such a mouse! It is amusing enough to see with what grimaces this untimely birth is paraded as the hopeful heir of our good mother Church, tricked out in the baby clothes of two columns of the Witness, and dandled with before the public on the Episcopal knee. For it is evident that the Court and the authorities of the Diocese are at variance. The latter consider the doctrine of private absolution as heretical, and have so charged it solemnly against the defendant in his presentment; while the former quash the charge in its essentials, and say to the Standing Committee, *totidem verbis*, that it is not heretical, but only irregular. Truly this must be unwelcome news to men who appear to have learned their theology from tracts and newspapers. But there is no help for it. The dose must be swallowed, nauseous as it is, and this too with smiles and a courteous bow of thanks. Otherwise Mrs. Grundy will be ill-natured enough to say that the Standing Committee have suffered a defeat, which would never do. So, however unwilling, this enlightened body are, for the nonce, the very humble servants of the Court, thankful for the lesson that private absolution is not an heretical tenet.

Concerning the Prescott *trials*, as the Reverend accused may well deem them, probably no spectacles so sad have been witnessed in Massachusetts since Cotton Mather's persecution of the witches for the honor of God, when white hairs, which Holy Scripture teaches us to reverence as a crown of glory to old age, were made almost *prima facie* evidence of dealings with the devil. Reversing the old maxim of the common law, that an accused party is to be deemed innocent until proved guilty, the prosecution have caught up with greediness, obscure and floating rumors, by the clumsiest machinery have forced them into an assumption of the guilt of the accused, and then have triumphantly defied him to prove his innocence. For the honor of the American Church let it be said, that one Court only out of three which have adjudicated upon the case, has lent itself to such enormous injustice. This Court has performed its work, and has gone to its own place. But, though *functus officio*, its doings may hereafter, perhaps, require a searching analysis.

The last Court, which has but recently closed its sittings, in all but its decree sustained itself with credit. The frequent attempts of the prosecuting officer to override well-settled principles of law, and to introduce anomalous proceedings into the case, which in a civil cause would have injured the standing of a fourth-rate lawyer at the bar, were quietly but uniformly put down. When it is considered how necessarily ignorant persons not lawyers must be of the reasons which govern the profession in the reception of evidence, of the rules upon which its precedents are framed, and of the principles which are allowed to operate towards the attainment of correct results, it must be admitted on all sides, that the five clergymen who had the unpleasant task of sitting in this case are entitled not a little to the thanks of the Church public. They have shown that, however difficult, the resistance to outward pressure in this Diocese is not impossible. They have proved that honesty of purpose may always be too fixed for any blandishments to charm into inebriety, or any menaces to cower into indifference; and that a sense of duty will always enable clear heads to pursue the clue to a correct issue, through the labyrinths of a clumsily managed case. In passing, however, let me add that the Court was greatly indebted to the unwearied patience, and the ready skill of the learned counsel for the defendant, who had the double task thrust upon him, not merely of taking care that his client did not suffer from the unfair attacks of the prosecution, but that the Court itself was not swamped in the muddy tide of blunders which was rolled upon it every half hour.

Having in the trial of this interesting cause preserved the ecclesiastical ermine so unspotted, we are at a loss to conjecture *quo animo* how the Court stultified itself in its decree. The defendant was acquitted of all the charges which had been hatched after a two years' sitting by the Standing Committee, except so far as his own voluntary admissions in his answer made him liable. Bear in mind that Mr. Prescott might if he had chosen have pleaded not guilty to the whole presentment, and placed himself on his strict legal rights; and that not a particle of criminating evidence was educed from the government witnesses, who with the utmost good nature appeared before the Court in compliance with a powerless summons, and submitted with unrivalled patience to the tedious and meddling examination of the prosecution, in which quarter impertinence was mistaken for wit, and vulgarities for sarcasm. I say bear all this in mind, and you see how weak a case the Standing Committee had. Noble and honest was it not to compass the ruin of a hard-working and enthusiastic presbyter on such flimsy grounds? The Court was thus necessarily thrown back entirely upon the voluntary admissions of the defendant, and their sole task, awkward we willingly admit it to have been, consisted in determining whether he had confessed to the teaching of such doctrines as would authorize a verdict of guilty on either of the charges of heresy. But what does the Court do? Forgetting apparently that the Canon authorizes a trial for teaching and inculcating *heretical* doctrines* only, they assume the powers of legislation, and creating a new offence unknown to the Church, acquit the defendant of heresy, and find him guilty of *irregularity*. They then proceed to frame a sentence of indefinite suspension, not apparently to punish for this anomalous crime, and but to operate *in future*.

Irregularity forsooth! what could be more irregular than this? Did the Court intend to satirize itself? Pray where does the Court get its authority for such a finding, and such a sentence? This term, irregularity, has no technical significance, and we are therefore driven to dictionaries to ascertain its meaning. We there learn its definition to be deviation from rule. Is deviation from rule a triable offence in our Church? The Canons are silent about any such offence, as well they might be without establishing definite rules to guide the clergy. Some clergymen preach in gowns, others in surplices; where is the rule, and where the deviation? If five gownsmen consider the surplice an abomination, shall they compel its disuse on pain of suspension? Consider that as the Canons do not set forth any such offence as irregularity, there can be no distinction of degrees taken between its different variations. Some clergymen pray towards the people, others lead them in prayer; some use altars, others prefer a shelf. In one church you shall see a font with its carvings and appointments occupying an honorable place; in another a basin or dipper performs the same function. And, if higher flights may be permitted, some bishops visit all their parishes at least once in three years; one bishop, I believe it is a solitary instance of such a distinction, relieves a parish from his presence altogether. In all these cases, the irregularity must exist on one side or the other, and if this offence may be punished by indefinite suspension in one instance, it should be in all.

With regard to the terms of the certificate framed by the Court, we regret to say that they also are obnoxious to censure. Possibly, in the anxiety to evince impartiality between the parties to the case, the Court taxed their ingenuity more than their books. They must have seen that there was no case on the evidence, and notwithstanding the answer of the defendant, no case on the authorities. They could not pronounce that heretical, which numerous fathers in the Anglican Church have taught to be orthodox. Seared, too, they might have been, by visions of little boxes of various hues and colors, lining the Church of the Advent, and thronged by a superstitious crowd of Puseyites, anxious to make a clean breast of it through a round hole into the ear of the enthroned idol inside. Whatever nightmares some of the Court may have had, whether produced by the wine and walnuts of enthusiastic leaders of the prosecution, or by fears of endangering promised promotion, or from any other cause whatever, the Court have given that most unsatisfactory of all opinions, a compromise opinion, which must always be based on illogical and unsound principles, or rather on no principles at all. Heretical they could not pronounce the doctrine of private absolution; but ignorant of legal principles, they probably thought that because of its non-use, they might pronounce it irregular in our Church, and claim for it just that degree of validity, which in *their* opinion is accorded it in our Book of Prayer. Had one of these Reverend gentlemen been on trial for defamation of character, he would have thought it hard if the jury had acquitted him of defamation, and found him guilty of bigotry.

That the opinion of the Court was unsound, unwise, and unprofitable, will appear in due season. In the meantime what has been gained for the Church? The practical ruin of the defendant in this diocese, which seems to have been the charitable object of his loving *father and brethren*, was well nigh accomplished without this finding of the Court. It were useless indeed to hunt down bagged game. No disputed points have been settled; no doubtful doctrines, cleared up. The five have in a little room in the rear of St. Paul's church, concocted and fulminated a bull, after three or four days of private (?) discussion, which has exploded with the terrific force of a pop gun. It is said that one of their Reverences was the guest of a leading member of the Standing Committee during the dying throes of the Court. Perhaps this accounts for the harmless sting which grandiloquently wags in the sentence, and produces a tickle instead of a pain.

I cannot presume upon your further patience, Mr. Editor. Yet before closing, it may interest you to know how this awful convulsion of the Diocese is regarded by outsiders, who form a large portion of our busy population. For the Church here is essentially a missionary enterprise, not yet sufficiently established to command the reverence of public opinion. Well, repeated inquiries have been made whether the old common law writ *de heretico comburendo* was to be revived in Massachusetts, and the faggot lighted by the Chairman of the Standing Committee on Boston Common. Suggestions have been slyly thrown out that the old species of purgation, called *corsned*, or the morsel of execration, should be administered to the defendant as the best mode of eliciting the truth, and satisfying the ends of justice. Water ordeals have been a common topic of discussion, and the merits of various kinds which have been practiced in christian and heathen countries, debated with much ingenuity and learning. The fire ordeal is on the whole voted too barbarous for the nerves of a people, who when well, drink only water, and when sick resort to homeopathic infinitesimals in search of a cure. Should Mr. Prescott decline giving the curious paper framed for him by his Court, and it is understood that he has formally done so, these matters may be of no slight importance as hints to his "Father," and the Standing Committee, and I insert them here partly for their benefit, confident that "the Christian Witness" would be too much occupied in *thanking* the Court for its "important decision," to give them place.

I am, sir, your most humble servant,

Vindex.

P. S. I regret to learn since writing the above, that I have done the Court injustice in praising without exception its rulings. One of them, to say the least, was a gem of its kind, and deserves a deposition *in perpetuam memoriam rei*. There is not room here to expatiate further, and I will only add that the Court seems to have been actuated by an honest desire to do right in the *hearing of the cause*, at least so the spectators have informed me.

Note by the Editor.—We learn that Bishop Eastburn suspended Mr. Prescott on the 15th instant. This is an outrage on Church law and christian feeling, for which we trust the day of retribution will soon arrive. It is a serious matter to take away the powers which Christ has given, in the plenitude of self-inflation and a usurped authority.

* Canon 1832, ch. xxvii, §2.

For the Churchman.

The Punctuation of the Psalter.

Mr. Editor:

Having turned my attention of late to Ecclesiological studies, I take the liberty of giving to such of your readers as have not other sources of information, the results of my investigation in reference to the punctuation of the psalter. The title-page of the American Prayer Book, it is well known, differs from that of the English. In the latter, the Psalms of David are referred to as "Pointed as they are to be sung or said in Churches;" in the former, the punctuation is not mentioned. The question, then, very naturally occurs, why the omission was made by the compilers of the American Liturgy.

In neither of the two books of Common Prayer (A. D. 1549 and 1552,) which were set forth in the reign of Edward VIth, do I find any allusion to the pointing of the Psalter. It is simply "noted" in the "order how the psalter is appointed to be read," that in all the parts of the service "where any psalms are appointed, the number is expressed after the great English Bible," which in this respect differs from the common Latin translation.* But in the Bible here mentioned, viz. "The Byble in Englyshe of the largest and greatest volume" printed in 1541, the sentences of the psalms are continuous. The verses are not divided as if they were to be read responsively according to the points.

An edition of the Bible with the Prayer Book (of which the Psalter was not then a constituent part,) prefixed, was published in 1566. The pointing of the Psalms in this Bible, is somewhat different from that of the Bible of 1541, although the periods are generally, if not always, the same. Such anthems as the *Benedictus* were in the Prayer Book of 1566 divided into verses. And after the Collect, commencing with "We humbly beseech thee," an anthem or psalm was directed "to be sayd of the mynister with the answer of the people," of which the verses were numbered.—from which I infer that the responses were sometimes regulated by periods.*

The art of punctuation (says *Robertson* in his little work on this subject,) was in the 16th century in a very imperfect state. The celebrated Robert Stevens possessed not a little of the natural sagacity of the pointer. But it is said that he in many instances, varied his points in the several editions of the New Testament that he published.

Not having had access to Prayer Books which where printed in the latter part of the 16th century, I have not been able to ascertain when the punctuation of the psalter was first mentioned by authority. In a Prayer Book which appears to have been published in the year 1600, I observe the following: "The Psalter or Psalmes of David, after the translation of the great Bible; pointed as it shall be sung or said in Churches." And in this psalter the verses are distinctly divided by colons. For at least two centuries and a half, then, the members of the Church of England have had explicit directions, as to the order which they were to observe, whether in singing *or* saying the psalms.

Robertson remarks, that "though we are told that the psalms are 'pointed as they are to be sung or said in Churches,' the colon is not to be regarded in reading them, unless it happens to be placed in conformity to the rules of punctuation." But the observance of such a rule in the English Churches would inevitably lead to confusion.† The author, probably, did not know that in his day, the usage of the Churches was quite different from that which obtained nearly two centuries before. He probably did not know that at the beginning of the 17th century, the colon directed the people in reading, no less than in singing the Psalter. The primitive Christians, according to Eusebius, "had this use" in singing their hymns; "one began and sung in rhythm, the rest hearing with silence;" then the rest joined in and sung with him the ends of the verses, which were styled ακροτελευτια or ακροστιχια. (*See Bp. Sparrow's Rationale*, p. 312, *Ed.* 1672.) That the English Reformers sanctioned the same "use," or a *similar* one, in the reading, as well as in the singing of the psalms, will be evident from an examination of several of the offices contained in the two Prayer Books of King Edward. Bishop Sparrow makes special allusion to this primitive custom, when commenting on the office for the churching of women, in which, he says, there are "verses and responds," and some of the responses "are not of themselves intire sentences or petitions, but are parts or ends of the foregoing verses." In the formularies just mentioned, however, there is a similar division of verses, in the order for the visitation of the sick, in the form for solemnizing matrimony, &c.

In the latter part of the eighteenth century, the practice, it is supposed, generally, if not universally prevailed, in *reading* the psalter, of making the responses according to the periods, without regard to the colons. During the session of the first General Convention of the Church in the United States, (A. D. 1789,) a committee was appointed to report in what manner the psalms should be used, and of this committee the Rev. Dr. Benjamin Moore (afterwards Bishop,) was a member. On the 15th of October, "the Order in which the Psalter shall be read was considered and agreed to," in the House of Clerical and Lay Deputies; and on the next day, the House of Bishops, which consisted of only two, viz., Bishops *Seabury and White*, "proposed" to the said House of Clerical and Lay Deputies, "a title-page to the Book of Common Prayer, which was read and passed" in the words following, to-wit: "The Book of Common Prayer, and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America: *Together with the Psalter, or Psalms of David.*" Here, then, terminated all authoritative punctuation for the Psalter in these United States. Its requiem was said, if not sung, on the 16th day of Oct., 1789. It ceased in reference to *reading*, because it was useless. Custom had sanctioned periodic or versicular responses. Why, then, should the colon be employed to mark a distinct division of the verses? It ceased in reference to *singing*. And why? Because the Church had become more methodical, and its members were now by instinct enabled, in singing, to divide the word of truth as they ought? I think not. I cannot account for the change, except upon the supposition that the members of the General Convention who had been accustomed to read the Psalter, had determined that in the daily service it should continue to be read, and therefore that musical punctuation was quite unnecessary.

A remark or two on a question of logic will not, it is hoped, be deemed even by the punctilious, an appropriate sequel to the discussion of these literary and musical points.

"Rubricus, (says our critic, who signs himself *Rubricior*,) has taxed the incorrectness of my logic; he must pardon me, therefore, if I supply the deficiencies of his. Our American Prayer Book omits [on the title-page] not the word '*sung*' only, but 'pointed as they are to be sung or *said* in Churches;' that is, omits the word '*said*' as well as the 'sung.' Rubricus will now allow me to apply his logic fairly, and parody his own words, thus: 'As the omission (of the word *said*) was no doubt intentional, I argue, even at the risk of being accounted *nonsensical*, that we are not to *say* the Psalter.' And so, according to the logic of Rubricus, the Psalter, in the American Church, is to be *neither* sung nor said!"

Not so, "most potent, grave, and reverend Seignior." Your parody is not an argument.—When the General Convention mentioned the Psalter on the title page of the American Book, they led the members of the Church to suppose that it was to be used, but they did not state *how* it was to be used; *that* was to be gathered from other sources of information. On the day before the title-page was proposed, the order in which the Psalter was to be *read* had been agreed to, and as the Psalter had never been sung in public worship in America, no Churchman could be in doubt on that subject. It is not sound logic, therefore, to argue that because the word *said* was omitted on the title-page, the Psalter was not to be said. The Psalter was to be read, and read too without reference to the punctuation by colons. But inasmuch as the Psalms could not be harmoniously sung in public unless they were *pointed* to be sung, *it is* sound logic to argue that by omitting the words "pointed as they are to be sung," the General Convention intended to discountenance the singing of the psalter in the services of the Church.*

Our parodist assures us that he is "truly sorry" for Rubricus, his case being a *hard* one, and not admitting "of much that is *sound or sensible* being said on his side of the question."—To this modest remark Rubricus will make no reply. To the advisers and supporters of *Rubricior* he will only say, that while he is disposed to give them credit for their efforts to improve the psalmody of the Church; for

"Colons and points they set exactly right,
And 't were a sin to rob them of their might;"

he is fully persuaded that so long as the articles of their advocate stand on record, the "masters of the dialectic art will not want examples" of inconclusive reasoning. Rubricus.

March 19, 1852.

* The punctuation of the Latin versions was arbitrary from the days of St. Jerome. How could it be otherwise, when different editions of the Vulgate differed in substance? In the *Psalterium* which was sanctioned by the Council of Trent, and recognized by Pope Urban VIIIth, an asterisk (*) was used to indicate the proper pause in singing. The colon was also very generally employed. In reading certain portions of the Psalterium, we are struck with the appropriateness of having some parts of the service in a language unknown to the multitude! All that the people needed was the music, and so that they had stars and colons and periods, they could get along very well at Matins and Even-song, without paying attention to the matter of what was uttered. Bp. Burnet, when speaking in his History of the Reformation (Part II., B. 1), of the changes that were proposed in the third year of Edward VIth, says, "Another thing that some thought deserved to be considered in such a work, was, that many of the Psalms being such as related more specially to David's victories, and contained passages in them not easily understood, it seemed better to leave out these, *which it was not so easy to sing with devotion*, because the meaning of them either lay hid, or did not at all concern Christians."

* The direction in the rubric before the Benedictus was, "And after the second lesson shall be *used* and *said* in English as followeth." In later days Liturgical revisers have employed fewer words, and been more definite.

† The second verse of the 45th psalm is thus pointed in the English Prayer Book: "My tongue is the pen: of a ready writer."

* Bp. White published his commentaries suited to occasions of ordination in 1833. In that volume he observed that "many of the Psalms introduced into the Morning and Evening Prayer were intended to be sung, although they may be said also; and indeed, the same (he continued,) may be remarked of the whole book of Psalms, which, as it stands in the Prayer Book, is appointed with a view to its being sung." (P. 189.) The venerable Bishop had evidently forgotten what Bishop Seabury and he had jointly done 44 years before. I have now before me a Prayer Book which was printed in Philadelphia in 1795, "by permission of the General Convention;" and the Psalter therein is not at all pointed, like that in the English Prayer Book, with a view to its being sung.

For the Churchman.

The Conventions of '85 and '89.---Bishop White's Views.

Mr. Editor:

The following extracts from Bp. White's Memoirs will serve as a suitable P. S. to my article on the Punctuation of the Psalter.*

The Committee in 1785 on the *Proposed* Prayer Book were Drs. White, Smith and Wharton, who were fully empowered on the subject of the "Selection of reading Psalms." Dr. White's "proposal was to take whole psalms, selecting such as fall in with the general subjects of divine worship, and leaving the officiating minister to his choice, among those which should be selected. But the other members of the Committee were of opinion, that as much should should be retained as could not well be objected to on the score of being unsuitable parts of christian prayer and praise. The consequence of this was, a charge of having treated scripture irreverently, by the leaving out of particular passages, on the principle of their being offensive. Although the omissions were not made on that ground, because it is not every part of Scripture that can be introduced into the exercise of devotion, yet there would apparently have been less color for the censure, on the other plan of the *selection* of entire psalms. The author has been since convinced, that instead of a selection of psalms in any shape, a better way would have been to print the psalter entire, and to leave every officiating minister to his choice from time to time." "It has been painful to the author, that he has found himself opposed in opinion to that of some of his brethren, whose views of the subject have the appearance of being opened to them by the sentiment of devotion. Yet, he cannot perceive the propriety of putting into the mouths of a whole congregation, devotions expressive of peculiar states of mind, and such as are not likely to be applicable to many persons in an ordinary assembly; for instance, strains expressive of the highest exultation, and other strains expressive of the lowest depths of sorrow. He is aware of what is argued in favor of this, from the sentiment of christian sympathy, by which every member of a Church may enter into feelings which are otherwise not his own,† but which he may reasonably suppose to belong to some who are fellow-members of the body. The author respects the plea but cannot bring it within the sphere of *his own* ideas of the precept, 'to pray with the understanding.'" "There have been urged testimonies from the fathers, demonstrative of the great use of these compositions in the early ages of the Church, and its not being recorded of any particular psalms to the exclusion of the rest. No: the whole body of them may have been a fund of devotion, consistently with *choice* made as subject and as circumstances might dictate. He has not yet found evidence, that in the primitive Church, as in the Church of England, the book was gone through in a routine of successive portions." (*p.* 108, 109, *2d Ed.*)

In the Convention of 1789, "The House of Bishops did not approve of the expedient of the other house, in relation to the selections *as they now stand*; to be used at the discretion of the minister, instead of the psalms for the day." But Bp Seabury was little interested in the matter, as he never intended to use the selections, and Bp. White preferred the plan of giving to every officiating clergyman the liberty of selecting psalms at discretion. This plan, Bp. White thought, would be attended "with the advantage of breaking the practice of reading the psalms *without any regard to their suitableness to the general circumstances and state of mind of a mixed congregation*, &c." "Another consequence (he said) would be, that the *number* and the *length* of the psalms depending on the choice of the minister, there would be great encouragement to the *introduction* of the practice of singing this part of the service, instead of repeating the verses by the minister and the clerk alternately." The Bishops yielded, and the selections were resolved upon,‡ after a conference had been held. (*See the Journal of* 1789.)

The Bishop continues; "There has been already expressed the opinion, that this part of the service requires improvement as much as any. The author earnestly wishes to see the time when it may be established on the principles of rational piety and good taste. But there are great difficulties in the way. On the one hand, there are very many who remain attached to the old practice of reading all the Psalms, according to the daily arrangement. Against this, besides the objection so often made, that some of them have more of the severity of the legal, than of the mercy of the evangelical dispensation; there is the circumstance that a very great proportion of these compositions are expressive of peculiar states of mind: no one of which can be supposed descriptive of any body of people, convened on a common occasion of devotion. Accordingly, the parts referred to seem to be not suited to such an occasion, however admirably they may be so for the private prayer and thanksgiving of particular persons. As to the plea of *antiquity*, little stress is to be laid on it, unless it could be proved that the Psalms were so used in the earliest ages of the Church; *the contrary to which is here taken to be the fact.*" (P. 153.)

It must here be added, that the selections in the "Proposed Book" of 1785 which were intended to be a *substitute* for the Psalter, were to be *sung* or *said*. But as that Book was not adopted in 1789, the Psalter remained as it had been, the punctuation only excepted. To the writer of this, then, it is perfectly clear, that while Bishop White, in particular, was in favor of singing a *portion* of the Psalter, the members

* The extracts are valuable as showing the *animus* of the Conventions. Those who rely on the Bishop's *authority* will of course ponder his words.

† It should be observed, however, that there is a great difference between our entering into the feelings of some of our fellow-christians, and our throwing ourselves into the position of the authors of the psalms, and devoutly meditating on what they uttered.

‡ It must be borne in mind that although "alterations and amendments" were afterwards spoken of in the Preface, there was "an evident implication in all the proceedings of the [lower] house, that there were no forms of prayer, no offices, and no rubrics until they should be formed by the convention assembled." p. 147.

generally of the Convention of 1789 were opposed to singing it *entire*, and did not even authorize the singing of the selections, (except for thanksgiving day,) which were to be used at the discretion of the minister.*

RUBRICUS.

* The declaration has been made, and somewhat dogmatically repeated, that the Convention of 1789 *did not write* the "order how the Psalter is appointed to be read;" that they left it as they found it in the English Book, unchanged; that it "is *verbatim* the same in the American Book (except as to the selections,) as in the English." Let the reader reflect that the House of Clerical and Lay Deputies acted implicitly as if there had been no order or rubric in existence. The exclamation has been made, "How strange that the Church Catholic has been chanting the Psalter *these* 1800 *years*, and never suspected before that they were Judaizing!" Was this intended in part for Bishop White, or for Rubricus alone?

The editors of the "Evangelical Catholic" (March 13,) say that "the question is seriously debated in one of our Church papers, whether it is allowable to chant the Psalter,—in other words, whether it is lawful to sing psalms." If the *Churchman* is the paper in which this question is seriously debated, the editors of the E. C. have not understood the debate.

For the Churchman.

Music on Good Friday.

Gen. Theo. Sem., April 19th, 1851.

MR. EDITOR:

My attention was given last week to an article on "Good Friday Music," which appeared in your paper, and signed "Ex." As the subject upon which he commented has been the subject of much difference of opinion, as well as of late conversation, allow me to remark upon it also. Your correspondent thinks that even if "Singing the Canticles" is permitted on that Holy Day, "the use of the Organ is still to be deprecated." This opinion is laid down as if beyond the slightest shadow of disproof, and although your correspondent began his article with the promise of "offering some considerations" upon the matter, he has thought fit to end the same with nothing else than his private opinion, dogmatically expressed in public. Allow me to give some *reasons* why such a practice as he recommends should not be carried out.

It is a fact that solemn music solemnizes the soul, and why should not the soul be solemnized at the most solemn of all seasons? Music, if we believe Mr. Hooker, is as seasonable in grief as in joy, on Good Friday as on Easter Sunday. It is the language of all feelings, and can, under the hand of a proper Organist, give utterance to them all. Is it not a fact that minor music, on a good Organ, and by a good Organist, mollifies and softens the mind, that it draws it to a "marvellous, grave, and sober mediocrity," and is forcible to draw tears and feelings of devotion? Why then should we reject its use upon that day, of all days of the year, when we most *need* its use, and, like the Puritans, banish the Organ to listen to the Singing? Your correspondent seems to me to have a very dry and tough heart, if the solemn tones of a Good Friday Organ dry up his devotion, or else he is visited with a most strange and lamentable hallucination (the same disease as the Puritans of Hooker's days were afflicted with), if he thinks *vocal* music more fit for Lent than instrumental. The Roman Church and the Lutheran sact upontheprinciple whichI here advocate; and so does the Oriental, for all that I know to the contrary. Why then should the Anglo-Catholic Church take up with the baldness of a Protestant sect, and strip the most solemn of all her solemn seasons, of full half its devotional power? I noticed while in the North-western parts of England, that several of the half-dissenting Churches of our Communion drave out the Organ upon that day. Do not, I beseech you, let the "Churchman" advocate these practices here. Mr. Editor, does not your experience testify to the proper use of a Good Friday Organ—did it help, or, did it distract your devotion? I by no means advocate or even tolerate, exhibitions of mere worldling *organ-players* on this occasion—but a devout *Organist* who remembers and realizes the sufferings of his Saviour, can likewise aid his Pastor to make his people realize them also. I have been for some years an attendant on the services of Churches pursuing both practices in this city. I have seen and felt the practical working of both principles; and really I must give it, as my calmest and most deliberate opinion, that the use of Instrumental Music in the Church of God of all ages, has been allowed and enjoined, even on her solemn fast days. It is therefore Scriptural, Ecclesiastical, Devotional, and suitable from the very nature of things—it mollifies the mind, softens the heart, excites sorrow, fans devotion, and exercises rightly the feelings. Why then should your correspondent "Ex" pronounce it "incongruous to the season"? Let us follow the practice of the Church of God in this matter *also*.

AN ECCLESIASTICAL ORGANIST.

THE CHURCHMAN.

NEW YORK, APRIL 3, 1852.

The Holy Week.

The ensuing week is hallowed by the Church with especial solemnity. Day by day she rehearses to her children, in the language of inspiration, the soul-harrowing narrative of the agony, the suffering, and the death, of the INCARNATE WORD, the Lord Jesus Christ, the Saviour of the world. Let the thoughts of the Christian dwell reverentially on the momentous truths here offered for his meditation. Now, if at any time, will his spirit be penetrated with anguish,humiliation,and contrition. By frequent and habitual fastings, by acts of charity and alms-giving, and by extraordinary practices of devotion, will he cleanse and strengthen the soul, clogged with the load of earth, and stained with the pollutions of sin. Nor will he mourn for his own sins and guilt merely, though these were cause sufficient to cry "O that my head were waters, and my eyes a fountain of tears." He may mourn, too, for the broken unity of the Church, for the failing of charity, for the "false doctrines, heresies, and schisms," which have so sadly overrun the Christian world. What a lamentable contrast to the final prayer of our Lord before His crucifixion, in which He prayed for His followers "Sanctify them through Thy truth; Thy word is truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." The causes of the dissension and falling away are also stated by our Lord. "The love of many should wax cold." He would hardly "find faith on the earth" at His second coming. Men's hearts would be overcharged with the love and cares of this world, its vanities and luxuries. Others would set at nought the doctrine and fellowship of the Apostles, and would "hew out for themselves broken cisterns," build up false systems of delusion and error, in opposition to His holy Church, and not only bring destruction on themselves, but lead many others with them into the abyss of perdition.

Nor are we without cause of sorrow and distress, when we consider our own ecclesiastical condition. It is always painful to see the wantonness of power indulged at the expense of truth and right, and the arrogance of persecutors in high places, setting at nought all the restraints imposed by the wisdom of the Church. It is still worse when the iniquity is cloaked under the thin disguise of a mockery of justice, and supported by the shameless perversion of the language of her Canons. The developments, too, of a lust of power, a disregard of Diocesan rights, of the will and the wish to play the Supreme Pontiff on a small scale, have this year deepened the grief and increased the gloom of the Lenten season.

When the prospects of the Church are thus o'ercast, the soul of the Churchman is bowed down, amid the pervading gloom, and his feelings are more than ever in unison with the awful sacrifice we are soon to commemorate. And what then? Let his trust be more firmly reposed on the goodness and love of the great Head of the Church. He redeemed her not by "His own most precious blood," that the gates of Hell should prevail against her. In spite of the efforts of foes without, and traitors within; in spite of the departure of the multitude from the belief of the "faith once delivered to the Saints," and their declension in the maintenance and the practice of primitive and undefiled religion; in spite of the railing and blasphemy wherewith even ordained ministers of God's word and Sacraments assail the truths they are commissioned to teach and the mysteries they are appointed to dispense; still the word of God standeth sure, and the power of our great High Priest and King is not frustrated by the unbelief and recklessness of His unworthy servants. Our grief at the exhibition of human depravity in such fearful forms, should not induce us to believe that the promise is of none effect, that the Cross of Christ is inefficacious, or that the power of the Spirit has ceased to operate. Let us be more earnest in working out our own salvation by the means and helps which He has afforded us; let us stir up the holy and supernatural gift implanted in Baptism, sustain it in the frequent and devout reception of the Holy Eucharist, and prepare for it, especially at this time, by the devout observance of every holy practice and pious habit recommended and enjoined by the Church.

Bishop McIlvaine in reply to C. K.

We find in the *Episcopal Recorder* an attempted explanation by the Bishop of Ohio of his conduct in reference to the Bishop of New Jersey.

It seems the republication of C. K.'s letter in the *Churchman* has called it forth. The Right Reverend prelate should have observed that it was originally published in the *Courier and Enquirer* some two weeks before it appeared in the *Churchman*: and it is somewhat surprising to us that he has allowed such weighty and caustic strictures to pass unnoticed until the date of the letter below.

In regard to the facts stated by the Bishop, the caution and *reticcense* exhibited by him in other cases, especially that of the dismissal of the late lamented Major Douglass from the Presidency of Kenyon College, are also exemplified in the one before us. We think also that his ideas of courtesy and kindness are somewhat peculiar, and that to apply those terms to the letter of the "triumvirate" savours strongly of bitter irony. One conversant with the pamphlet issues of a few years back, must remember that the Bishop's ideas and practice of courtesy and kindness were animadverted upon by the late President of Kenyon College (above-named), with a severity and justice, which showed the code of the army to be higher than that of a certain school in the Church.

Had these letters been sent to us in the first instance, we should have inserted them promptly in accordance with our rule to do justice to every one.

PHILADELPHIA, March 22, 1852.

Editors of the Episcopal Recorder:

SIRS,—My attention has been called to an article in the last New York Churchman, signed C. K., and entitled "*Bishop Doane and his Protest*," in which I find the following notice of myself:

"Bishop McIlvaine—for he certainly—it must for the honor of human nature be hoped that he alone knew that the blow, which was thus struck at Bishop Doane in the name of religion, love and peace, was to follow upon him sitting at a hearth made desolate by 'the severest sorrow not involving sin,' as he himself so pathetically says, 'which human house could hold.' Bishop McIlvaine knew—for he was in Burlington last November, two months after the date of the inhuman letter which did not reach its address—why is not explained—till February of the present year—Bishop McIlvaine knew, for he received the visit of Bishop Doane, and courtesies and kindnesses were exchanged between them, and no lisp was uttered by the Bishop of Ohio, concerning the poisoned arrow he had launched, but which had not yet lighted on his brother Bishop's house or head. Bishop McIlvaine knew that the household at Riverside was then blighted by the bitterest of all calamities which can befal intellectual beings—a calamity which the Mussulman treats with reverence—before which even the pagan Indian pauses awe-struck—but which was no restraint upon a Christian Bishop!—Yet, the letters signed by Bishop McIlvaine and his associates, thus concludes: 'We remain your friends and brethren in the ministry of Christ'!! Friends and brethren indeed!!"

To the above extract, the spirit of which I care not to characterize, I have a short answer.

On the 3d of Nov. last, I went to make a very brief visit to my sister, residing in my native town of Burlington, N. J., intending, on the following day, to take the cars for New York. Bishop Doane visited me at my sister's house, and sat from twenty to thirty minutes, in conversation with the family and myself. That was the only interview I had with him. I had not then concluded whether to sign the letter to him, which is called by such hard names in the above extract. Nor did I decide that question for *two and a-half* months nearly, from the interview. It was not till the 15th of January that I made up my mind. On that day I wrote Bishop Meade, authorizing him to place my name to the original letter, (of which only a copy was in my possession,) which communication to Bishop Meade bore on its face the evidence of the length of time I had taken to decide. Now that communication was sent to Bishop Doane with the letter of the three Bishops; it was read in the late special Convention of New Jersey; it was commented upon there, and all in the Convention must have known that I had not "*launched*," *at the time of my visit to Burlington*, what C. K. calls "*the poisoned arrow*" and "*the inhuman letter*," but which all, whom I have heard speak of it, call a very kind and courteous letter to Bishop D., tendering him the kimdest advice that, under the circumstance of its signers, was possible.

If it be asked why, when Bishop Doane was at my sister's house, I did not converse with him about the charges then laid before the three Bishops, I have only to answer, that the question I was then about to decide did not in any degree depend on anything that he could say in relation to those charges. What was that question? It was not whether Bishop Doane was guilty. That question a Court only can determine. It was not whether these charges were so serious and so notorious in substance, and so injurious to the Church and to Bishop Doane, as to call for an investigation by his own Convention, and in its default, by some three Bishops, according to the canon, with reference to the question whether presentment for trial should be made or not. For I had been for a considerable length of time convinced that such *preliminary* inquiry was demanded by the nature and notoriety of the charges, and that for his own sake, he and his friends should have sought it; and the more I should have been impressed with the conviction from any remarks of Bishop Doane, that he could successfully vindicate himself, the more certain would I have been that an inquiry should be demanded by himself, and desired by all that regarded his reputation. But my question was, whether the *private* letter, then signed by Bishops Meade and Burgess (of the perfect kindness and courtesy, as well as propriety of which,I had then as little doubt as I have now), should be signed by *me*. As that question in nowise depended on any thing within the power of Bishop Doane, or or any one else in Burlington to say, I did not choose to let it affect the pleasure of my brief visit to my sister and her family; and therefore, laying it aside entirely for the time being, I did not utter a word in Burlington about Bishop Doane's affairs.

As to the painful domestic affliction, so improperly dragged into the above attack on me, I have only to say that I knew nothing of it, till after my return to Ohio, and knew nothing *certainly* of it until informed by the allusion to it in Bishop Doane's Protest.

Inasmuch as my letter to Bishop Meade, authorizing the signing of my name to that of the Bishops, was made public in the Convention of New Jersey, and has not since appeared, I place it at your disposal.

Yours very truly,

CHAS. P. McILVAINE.

LETTER OF BISHOP MC ILVAINE TO BISHOP MEADE.

CINCINNATI, Jan. 15th, 1852.

My Dear Bishop.—You are aware that I was applied to, long since, in connection with Bishop Burgess and yourself, to take into consideration certain serious charges preferred against Bishop Doane, by respectable laymen of his Diocese, with reference to his being presented for trial. I was requested also, to place my signature to a letter addressed to Bishop Doane, and signed by yourself and Bishop Burgess, in which Bishop Doane is urged to have a Special Convention of his Diocese, for the purpose of a full investigatigation of the charges contained in the paper above alluded to, as well as of any others that may be preferred. In full view of all the responsibility, whatever it be, attached to my answer to that request, and of all the ulterior consequences to which, under a certain contingency, my consent must lead, I have long had the question of duty under very serious consideration. Most truly may I say, that a more painful question I have never been called upon to determine. Aside from all ecclesiastical relations, there are circumstances which cannot here be explained, which make it particularly painful and trying for *me* to be connected with this measure, considering the results it may possibly lead to.*

But that such charges, so signed and addressed, *ought not to be passed by*, I cannot doubt. If unfounded, it is a real kindness to Bishop Doane, notorious as in substance they have long since become, to afford him an opportunity of vindicating his character. The course adopted in the letter to which my signature is requested, commends itself to my judgment as not only most jndicious, but as regards Bishop Doane, the most kind and considerate that could be devised. I have, therefore,concluded to allow my name to be placed to that letter, and I do not know to whom but yourself, as the senior Bishop concerned, I should thus signify my consent. The original letter with the autograph signatures, is not now in my possession. I must therefore content myself with authorizing you, as I now do, to have my name written thereto after that of Bishop Burgess.

I remain affectionately
Your friend and brother,
CHARLES P. McILVAINE.

* The allusion above is to the fact that my sister is a member of his parish, and to considerations therewith associated.

LETTERS ON BAPTISMAL REGENERATION.—We are happy to announce that the excellent series of letters which appeared in the "Churchman" originally, have since been revised and published in pamphlet form. A communication on the subject, will be found in another column. We are happy to add our warmest assent to the high commendation of S. P. P. These letters contain a truly "godly and wholesome doctrine," and most appropriate for these times. The full quotations and examination of S. Justin Martyr, and other eminent fathers of the early Church, are a very satisfactory part of the work. It is sold for 6cts the single copy, and $5 per hundred, by Stanford & Swords.

THE MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK beg leave to present their ANNUAL CIRCULAR, which they request the Rector and Ministers of the churches to publish to their respective congregations.

The Missionary Committee are described in the Canons as "*the agents of the Convention*," *appointed "to conduct the missionary operations of this Diocese," and "to have the distribution of all funds which may be raised for the support of Missionaries in this Diocese, out of the city of New York."*—CANON XV.

In executing the trust which the CLERGY and LAITY, in Convention assembled, have confided to them, the Missionary Committee rely on the co-operation of the Diocese. We would, however, ask something more than the cold performance of the *canonical injunctions*. The missionary work is a great work. There is none greater. It is not the less great, because the field is at home. Home missions, indeed, address our hearts and consciences with arguments peculiar and imperative. The co-operation which the Missionary Committee exhort the churches freely to bestow, are *their prayers and their alms*. They beg for this sacred cause the charity of persevering supplications to the "LORD OF THE HARVEST." They appeal to the brethren for their liberal offerings of money.

On EASTER-DAY, or some Sunday in Easter-tide, they affectionately call for a general contribution unless such collection should interfere with parochial plans. If these contributions be not made speedily, the missionary treasury will become exhausted, and our missionaries will suffer. The Committee, until now, have been enabled to pay the allotted stipend promptly, on demand. Let no man stop us of this boasting in the regions of Achaia: but rather, not boasting of things without our measure, we have hope, when your faith is increased, that we shall be enlarged by you, according to our rule abundantly, to preach the Gospel in the regions beyond.

For, while it is gratifying to your Committee to inform the members of the Church that the missionaries of the Diocese report the divine blessing on their labors, it will astonish, and perhaps alarm, the Christian heart, to learn that several counties in the Diocese have, each, *only one Episcopal Church* among an average population of 25,569 souls.

In another county in this Diocese, fast increasing with inhabitants, there is *not one church!*

Such facts as these demand of Churchmen earnest searchings of heart, to discover how much we are severally responsible for the spiritual destitution of our fellow-citizens, our neighbors, and, perchance, our Christian brethren!

The Missionary Committee are desirous of rescuing the Church from the shame of sloth, by carrying on the work, of *evangelizing the Diocese by the Gospel in the Church*, till "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

And now, brethren, commending you to God and to the word of His grace which is able to build you up and to give you an inheritance among them which are sanctified, let us say affectionately, that though we covet no man's gold or silver, yet we would show ye how ye ought to support the weak, and to remember *the words of the* LORD JESUS, how He said, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.

In behalf of the Missionary Committee of the Diocese of New York,

FRANCIS VINTON, D. D., *Chairman*,
J. F. SCHROEDER, D. D.,
SAMUEL R. JOHNSON, D. D.,
C. N. S. ROWLAND, *Treasurer*,
} Committee.

Lent, 1852.

Foreign Intelligence.

The *Niagara*, *Pacific*, and *Europa*, have arrived within the past fortnight. We do not find the news of particular importance.

The Elections in France have terminated, as was anticipated in favor of the Government, but 80 out of 250 members are said to be opposition, among whom is Gen. Cavaignac. How these latter can take the oath of fidelity to the President, does not appear.

The prospects of the new English Ministry continue uncertain. A large meeting of Whigs and Radicals was held at Lord John Russell's, to deliberate on the plan of operations. It is probable that some attack will speedily be made,and thus hasten a dissolution of the present Parliament. The extract from the *John Bull* on our first page, will command the attention of our readers, and testifies in favor of the new Premier as far as the Church is concerned.

Several items are deferred.

NEW JERSEY CONVENTION.—The *Banner of the Cross* states that the number of parishes represented was 37, having *one hundred and ten* lay delegates; *fifty-three* is the number of all the parishes in the Diocese.

In Mr. Chetwood's speech, referring to the close of the Convention of 1851, instead of Mr. *Dunn* making the motion to adjourn, the name should be *Judge Duer*.

New Publications.

ANNUAL OF SCIENTIFIC DISCOVERY for 1852. Edited by David A. Wells, A. M. Gould & Lincoln, Boston.

On the same full and comprehensive plan with its predecessors, and which we highly commended in them; the present volume contains several discoveries of the highest importance in *Mechanics*, *Natural Philosophy*, *Chemical Science*, *Astronomy*, and other departments. An introduction on the progress of science during the year, directs the attention of the reader to those of the greatest consequence, and gives an account of the principal transactions of the leading societies for the promotion of these objects. The *World's Exhibition* holds a prominent place, and the plan and construction of the building is amply and well described. A copious index facilitates the researches of the reader, and affords a means of estimating the great variety and value of the contents of the book.

Messrs. Gould & Lincoln have also completed ARVINE'S CYCLOPEDIA OF ANECDOTES of Literature and the Fine Arts—*Poets, the Press, Sculptors*, and *Literary Women*, are the chief headings, with a copious *Table of Contents*, in itself an amusement, to look over. This entertaining collection, readable at all times, will be an especially agreeable companion for the Summer.

Messrs. D. Appleton & Co. have published an abridged edition of SURENNE'S DICTIONARY, in a very neat and well printed 18mo. It contains all the words in his larger dictionary, not obsolete or merely technical, and the best and most recent authorities have been diligently consulted. It seems highly suitable for a hasty reference or a pocket travelling *vade mecum*.

LETTERS ON BAPTISMAL REGENERATION, BY DEFENSON, NEW-YORK. HANFORD & FOWLER'S, 1852.—page 48.

A timely, learned, and pious Defence of the Scriptural language of the Baptismal Office, in its plain natural sense. Addressed by a Pastor to his Parishioner, who holds the popular notion, that the decree of Baptismal Regeneration is *Un-Evangelical*, and fatal to piety. These Letters show by our standards, including the Reformers, Primitive Christianity, and the Bible, that this doctrine is a part of the FAITH, CATHOLIC, WHOLE, and UNDEFILED. Their learning and good sense well fit them to combat error. Would that those in the Church and out of of the Church, opposed to this Faith, would read them.

Such persons make a sad mistake in supposing that the doctrine of Baptismal Regeneration contemns, or slights the need of a lively and energic Faith ever present from the Holy Ghost; or that it demands small evidence of quickening and transforming Grace, in the temper and the life. The fact is the very and particular antipodes to this. Yet Bishop M'Ilvaine, in his late Charge on Baptismal Regeneration, (and in this he is the exponent of a School,) would make this appear by implication. He uses very proper language, to which all assent. He takes great pains to state the proper Office of the Holy Spirit, and the universal necessity of His influence. But we complain that he would have the world infer that these truths were denied, or under valued. Surely they are, and have ever been axioms with the Church. But these welcomed, not merely as Dogmas, but at every stage of the Spiritual Life made the definition of Piety; a grave question arises, "Which system best fulfills "their requirements, that of the Church, regarding "Infants as receiving this Spirit in Baptism; or the "system of those, who disbelieving that Infants "are born of *Water and the Spirit*, in Baptism, rely "on the *force of Truth* at a subsequent period?"

It is evident that the Believers in Baptismal Grace, may wield this "force of Truth," and all other Spiritual instrumentalities, in the behalf of their children; from the first dawn of conscience and reason, thence through life. And the Church in her Offices expects and urges them to wield all these faithfully. On the other hand History shows, that it is possible for a system, which in word, and even design, magnifies God's Grace in effect and result, to become essentially Pelagian. Witness the Heresies of Cambridge and Andover, different mile-stones on the same road. The result will prove equally disastrous to kindred types of thought and feeling in the Church. Sincerity can no more save a man from error, than it can save him from drowning. Locke, the Believer, laid the foundation for the Philosophy of Hume, the Infidel. The Rationalism, which denies to Christ's Sacraments their Divine Grace, carries itself out in denying to Christ Himself, His Divinity. The theology of Edward, which substituted a "Revival Religion" for a "Sacramental Religion," ministered as certainly to a corrupt Self-Love, as the Theology of Channing. Unbelief in God; Belief in man are correlates. If the work of God's Holy Spirit in the Soul of child or man be lost sight of, let us fight error with truth.

The antagonist to a perfunctory and Romanistic use of God's sacraments, is the faithful reception, not the denial, of their grace. The argument, which the Infidel is plying at this moment with tremendous effect against Christianity, is its want of power. He says, It does not inspire man to "love his neighbor as himself." This is the very argument of the modern religionist against Baptism. He says It does not inspire man to do his duty. The answer to the one case is surely not to abjure Christianity, but *to be true* to it. So the answer of the Churchman, in place of abjuring, is to be true to his Prayer Book; to treat his children as "sanctified from the womb;" by precept; by example; by prayer with them and for them; by the hopes and fears of the Covenant; by all its instrumentalities of grace; to forestall Satan; by the Lord's "nurture and admonition" to raise up a holy race of men; in a word, *to make on earth the life of God in the soul of every human being, commensurate with his natural life.*

Can we doubt that of all works, which this world can look upon, *Satan most fears this?* FOR IT IS THE WORK OF GOD.

S. P. P.

We have receivd *the Sermons of the Rev. J. Buxton*, and *Cousin's History of Philosophy*, from the Messrs. Appleton, and many other volumes from different publishers. Also *Blackwood's Magazine*, and the *Westminster Review*, from Messrs. L. Scott & Co., *Harper's Monthly Magazine*, for March—and the *Evergreen*.

Diocesan Intelligence.

NEW YORK.—*Episcopal Acts* by the Bishop of New Hampshire, at the request of the Ecclesiastical Authority of the Diocese of New York.

N. B. The number of persons confirmed in the Church of the Holy Trinity, Brooklyn, on the Fourth Sunday in Lent, was *sixty-five*.

Fifth Wednesday in Lent, March 24, *Afternoon*. In Christ Church, Brooklyn, the Bishop preached, confirmed thirty-four persons, and delivered an address. Evening Prayer was read by the Rector, the Rev. John S. Stone, D. D.

Feast of the Annunciation, March 25, *Morning*. A Special Ordination was held in Trinity Church, New York, when the Bishop admitted to the Holy Order of Priests, the Rev. Sullivan H. Weston. Morning Prayer was said by the Rev. Drs. Higbee and Haight. The sermon was preached by the Bishop. The Candidate was presented by the Rector of the Parish, the Rev. Dr. Berrian. The Litany was said by the Rev. Dr. Wainwright. In the imposition of hands, with the aforenamed presbyters, the Rev. Messrs. Hobart, Seymour and Duffie united.

Fifth Friday in Lent, March 26, *Evening*. In St. Mary's Church, New York (Manhattanville), the Bishop preached and confirmed seven persons. The Rev. Messrs. Abercrombie, Draper, Peters, and Neide were present and assisted in the services.

Fifth Sunday in Lent, March 28, *Morning*. In the Floating Church of the Holy Comforter, New York, the Bishop preached, confirmed thirteen persons, and addressed them. Morning Prayer was read by the Missionary in charge, the Rev. D. V. M. Johnson.

Afternoon. In St. George's Chapel, Beekman st., the Bishop preached, confirmed twenty-eight persons, and addressed them. Evening Prayer was read by the Rev. Messrs. Roberts and Timlow; and the Preface by the Rev. Mr. Evans, the Rector of the parish, of the Holy Evangelists, by which St. George's is now occupied.

Evening. In St. Luke's Church, the Bishop confirmed thirty-seven persons, and delivered an Address. Evening Service was performed by the Rev. Messrs. Eaton, Elmendorf, and Hopkins. The sermon was preached by the Rev. Dr. Wainwright. The Preface in the Confirmation Office was read by the Rector, the Rev. Mr. Tuttle.

WESTERN NEW YORK.—On Sunday, March 7th, Bishop DeLancey visited St. Paul's Church, Waterloo. The Bishop preached, and administered the holy communion, assisted by the Rector.

In the afternoon, the Bishop visited, and briefly addressed the Sunday scholars, who were catechized in his presence; preached and confirmed eleven persons, to whom he delivered an address.—*Gospel Messenger*.

On Sunday, March 14, Bishop DeLancy visited Trinity Church, Seneca Falls. In the morning the Bishop preached and confirmed two persons. In the afternoon, the Bishop preached in behalf of the Missions of the Diocese.—*Ibid*.

MAINE.—*Episcopal Acts*.—On Sexigesima Sunday, February 15, the Bishop visited St. John's Church, Bangor; preached in the morning and afternoon, and confirmed four persons; after which he addressed the assembled children of the parish.

On the evening of the same Sunday, he preached in the new and beautiful church of St. James, Oldtown.

On the evening of Ash Wednesday, February 25, he preached in St. Luke's Parish, Portland, and confirmed eight persons.—*Banner*.

NEW HAMPSHIRE.—*Episcopal Acts*.—February 15, 1852. At an ordination held by the Bishop in Trinity Church, Claremont, Mr. Alonzo B. Flanders was admitted to the holy order of Deacons.—*Ibid*.

RHODE ISLAND.—*Episcopal Acts*.—On Septuagesima Sunday, Feb. 8, in Christ Church, Lonsdale, the Bishop preached, and also confirmed seven persons, accompanied with an address.

Tuesday, March 9, a beautiful and substantial stone Church of Gothic architecture, was consecrated in Greenville, town of Smithfield, by the name of St. Thomas' Church.—*Banner*.

Died.

At St. Michael's Church Parsonage, Geneseo, N., Y., on the 5th inst., in her twelfth month, Julia Marie, infant daughter of Rev. Thomas and K. K. Mallaby.

On Sunday, March 14th, Herman Lindner, infant son of J. Hagerman and Anna M. Groesbeeck.

Notices.

APPOINTMENTS OF THE BISHOP OF NEW HAMPSHIRE.

The same as last week, except that the appointment for Huntington is cancelled.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 5th instant, at 7½ o'clock.

THOS. P. CUMMINGS, Rec. Sec.

April 3, 1852.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular Quarterly meeting of the Society will be holden in St. Paul's S. S. Room on Monday, the 12th of April, at 8 o'clock, P. M.

The regular paper will be read by Mr. J. W. Priest, one of the Society's architects.

LENT LECTURES, Grace Church, Brooklyn Heights, A. D. 1852.

HOLY WEEK.—*The Last Sayings of our Lord.*

Monday, April 4.—St. Luke, xxii. 34. Father, forgive them.

Tuesday, April 5.—St. John, xix. 27. Behold thy mother.

Wednesday, April 6.—St. John, xix. 28. I thirst.

Thursday, April 7.—St. Matth. xxvii. 46. Why hast Thou forsaken me?

GOOD FRIDAY.—St. John, xix. 30. It is finished. 10½ A. M. Confirmation, 7½ P. M.

Saturday.—THE INTERMEDIATE STATE. St. Luke, xxiii. 43. To-day shalt thou be with me in Paradise. St. Luke, xxiii. 46. Father, into Thy hands I commend my spirit.

Daily Prayers at 9 A. M., and 5 P. M., except *Wednesdays and Fridays*, when *Evening Prayers* will be at 7½ o'clock, P. M.

Confirmation on Good Friday, at 7½ P. M.

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 17th inst.

Subscribers.—James Van Norden 3; Henry Fisher 2; S D C Van Bokkelin 5;—10. Trinity, Easton, Pa, Rev J Elsesgood 7; Christ, Patterson, Putnam co, Rev Sheldon Davis 2 75; Zion, Morris, Otsego co, Rev Wm H Hill 5; St Pauls, Whitehall, Rev Charles E Phelps 2; St Pauls chapel, Palmer, Mass, Rev Henry Edwards 1 03; a friend, don, 5; Rev Thomas Cook, for Prayer Books sold 1;—33 78.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, March 31, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 17 inst.

Trinity, Easton, Pa, Rev J Elsesgood 5 25; Zion, Morris, Otsego co, Rev Wm H Hill, 3; St Pauls, Whitehall, Rev Charles E Phelps 2; St Johns, Camden, N J, childrens offgs of the Sunday School miss soc'y, by the Rev Elvin K Smith 2; Rev Elvin K Smith, Camden, N J 2; Henry Fisher, a subscriber 1;—15 25,

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, March 31, 1852. 20 John street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of Feb. 17, the following contributions, viz.:

St Pauls, Po'keepsie, Rev A D Traver 8; Zion, Little Neck, Rev H M Beane 7 80; Christ, Tarrytown, Rev Dr Creighton 19; St Michaels, New York 13 51; St Marys, N Y 5; All Angels, N Y, Rev T M C Peters, 49c; St Johns, Johnstown, Rev G N Sleight 2 41; St Pauls, Chesnut Valley, 1 50; Christ, Patterson, Rev Sheldon Davis 1 All Saints, N Y, Rev W E Eigenbroth 46 51;—105 32.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Mar. 30, 1852. 55 Water-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of Feb. 17, the following contributions, viz:

St Pauls, Po'keepsie, Rev A D Traver, 6 52; St Peters, Lithgow, 5; St Thomas, Amenia, Rev H Wheaton, 4; Christ, Morristown, Rev John Scoville, 10; Trinity, Potsdam, Rev Dr Metcalf, 18; St Pauls, Pleasant Valley, Rev Sheldon Davis 2; All Saints, N Y, Rev W E Eigenbroth, 76 01;—122 13.

C. N. S. ROWLAND, Treasurer,
Mar. 30, 1852. 55 Water street

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

Gloucester co, Abingdon and Ware parishes half 21; Christ, Patterson, N Y, 1 50; St Pauls, Pleasant Valley, N Y 2; St Pauls, New Haven, Ct, 390; Rev J R Lee, Leakesville, N C, half 10; Mrs L W Nelson, half 2 50; Mrs N P Binford, half 1; a stranger from Oho, for Mis'ns in Ill, 5 50; a member of the ch of the Annunciation, N Y 25; Trinity, Fairfield, Ct, 15; St Pauls, Norwalk, Ct, 10;—483 50.

THOMAS N. STANFORD, Treas.,
Mar. 30, 1852. 137 Broadway.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer acknowledges the receipt of the following contributions to the fund of the Institution since March 9.

Grace, Brooklyn, N Y, Rev F Vinton, D D, Rector 26 03; St Peters, Philadelphia, a coll, 253 42; (including 20, especially appropriated by the donor for the supplying the Rev G P Schetky, of Manitowoc, Wis, with S S Books—279 45.

Also the following benefactions;

S S of Grace, Bath, Rev F Gardiner, Rector, for S S at Calais, Me, under care of G W Durell, 5; a member of Zion, N Y, Rev R Cox, Recter, for a cheap library to be be sent to the Rev J Lloyd Breck, for a S S in Minnesota, 10.

JOHN W. MITCHELL, Treasurer.
March 23, 1852.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

A friend 5; Ladies as'n of Grace chapel, a large bundle of new made clothing for distressed seamen; Henry Rogers and friend, 40, towards the rent coming due on the 1st of May.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st.
Ed. Haight, 68 Maiden Lane.
} Committee.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Mar. 29, 1852.

Sermon Paper. A large assortment of good quality Sermon Paper for sale cheap by
STANFORD & SWORDS,
137 Broadway.

Lyon's Classical and COMMERCIAL BOARDING SCHOOL for YOUNG GENTLEMEN—The IRVING INSTITUTE, TARRYTOWN, N. Y.—The location of this Institution is unsurpassed. Tarrytown being one of the oldest and most agreeable towns in the Union, noted for its salubrity and morality, and accessible many times a day by the Hudson River Railroad. The site is less than half a mile from the depot, and commands some of the most charming views of the valley of the Hudson. The edifice is commodious, comfortable, and well adapted. The grounds, quite retired, embrace several acres, including a fine grove, a well-appointed gymnasium, &c.

The Principal is assiduous in his regard for the Moral welfare, the Physical comfort, the Intellectual improvement, the manners and personal habits of his pupils. A daily record, having regard to each of these interests, is kept, an abstract of which is forwarded to the parent, at the close of every month. The Tutors and pupils reside in the family of the Principal, partake of the same fare, sleep under the same roof, and constitute in all respects one family. Pupils will attend the Church designated by the parent, if practicable.

The Course of Education includes all the branches preparatory for College or business: for professional or practical life. The Principal has had long experience, and is aided by competent Tutors. Instruction in every department will be thorough, and elementary principles will receive that strict attention which their paramount importance demands. French and Spanish by Native Teachers, resident at the Institute.

Charges: $100 for the Summer Term of five months from 1st May.

Circulars may be had at Nos. 205 and 599 Broadway, No. 59 Nassau-st., and No. 76 Bowery.

For further information address the undersigned.
WILLIAM P. LYON, A. M.,
Principal and Proprietor.
Irving Institute, Jan., 1852. ap3-6w

EPISCOPAL ACADEMY.
REV. EDWARD BALLARD

Episcopal Academy of Connecticut, Rev. Edward Ballard, A. M., Principal. The Spring Session of 14 weeks will commence on the last Thursday of April. Pupils are received with the family of the Principal, for $60 per Session, payable in advance. Circulars and full information may be found at Stanford & Swords', 137 Broadway.

Cheshire, Ct., March 23, 1852. ap3-4t

THE DOCTRINE OF ELECTION.

The PRIMITIVE DOCTRINE OF ELECTION; or, an Historical Inquiry into the Ideality and Causation of Scriptural Election, as received and maintained in the Primitive Church of Christ. By George Stanley Faber, D. D. One vol, 8 vo, cloth.
Published by STANFORD & SWORDS,
Church Publishing House
137 Broadway.

THE ALTAR.

The COMMUNICANT'S MANUAL: containing the order for the Administration of the Holy Communion. By Bishop Hobart. Together with Prayers and Meditations selected from the works of Beveridge, Taylor, &c. 32 mo: cloth gilt, 30 cts.
Published by STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

LITTELL'S LIVING AGE, No. 412, 12½ cents.

CONTENTS.

1 Rainbow Making *Household Words*.
2 Bancroft's American Revolution, *Athenæum*.
3 Note-Book of a Naturalist, Part 13, *Frazer's Mag*.
4 Life and Letters of Judge Story, *Athenæum*.
5 Continent Ways and Means, *Household Words*.
6 Cardinal Mezzofanti, *Athenæum*.
7 McCulloch on Taxation, *Examiner*.
8 The Little Sisters, *Household Words*.
9 Picture Advertising in S. America. *Household Words*.
10 The late John Sanderson, *N. Y. Times*.
11 Consul Hodge and the American Navy, *Independsnt*.
12 Wonderful Toys, *Household Words*.
13 Mrs. Moodie's Life in Canada, *Spectator*.
14 The Newspaper Antidote, *Home Journal*.
15 The Only Hope for the Sugar Planter, *Economist*.
16 The Mormons at Utah, *Spectator*.
17 Foreign Refugees and English Travellers, *Times*.
With poetry and short articles.

☞ A New Volume has just commenced.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
MRS. MARY PROAL JUDSON, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.

In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3-tf

Trinity Hall, Utica, Feast of the Annunciation.

D. APPLETON & CO., 200 Broadway, have just published

HAND-BOOK OF WINES. Practical, Theoretical, and Historical. By Thomas McMullen.

A careful and judicious blending of all the valuable matter pertaining to the subject, from the very best European authorities, combined with the practical experience of the writer, constituting a correct and authentic reference on Wines and Foreign Spirits. Without in any degree compromising its utility, the matter is presented in such a form as renders the work exceedingly interesting and attractive to the general reader.

CONTENTS.

Of the Vine: Of the Grape: Of the Vintage: Of Fermentation: Of Wine: Of the Wines of France: Spain: Madeira: Portugal: Germany: Canaries: Italy: Sicily: Hungary: Greece: Persia: Cape of Good Hope: Of the Conservation: Mixing: Adulterating: Purchasing: Fining and Bottling of Wine: Properties: Uses and Effects of Wine: Dietetic and Medicinal qualities of Wines: Art Drinking Wine: Miscellanies: Wine Proverbs and Sayings: Wines of the Ancients: List of all known Wines and their Description: Distillation: Brandy: Rum: Gin: Arrack: Uses and Effects of Alcoholic Liquors: Liqueurs: List of all known Alcoholic Liquors and Description. ap3-tf

MONTONE INSTITUTE

A Family Boarding School for Boys under fourteen years of age. The REV. R. H. BOURNE, late Rector of St. Thomas' Church, Brooklyn, and Mr. RUFUS LOCKWOOD, late associate of the Rev. Dr. Barry, of New York, PRINCIPALS. This Institution will be open for the reception of pupils on the 1st of May next. The number will be limited to thirty. MONTONE INSTITUTE is situated about one mile from the village of New Rochelle, Westchester Co., New York, 18 miles from the city, and in the vicinity of the well known watering place, "Neptune House." It stands on an eminence commanding a fine and extensive view of the Sound, and combines the advantages of convenience of access, rural retirement, healthy locality, and beauty of scenery, with a commodious dwelling, and ample grounds for recreation.

The course of Instruction will embrace the various departments of English and Classical Education, preparatory to college or business pursuits; with Modern Languages, Music, and Drawing. The most careful attention will be paid to the moral habits, health and comfort of the pupils, and every effort will be made by the Principals to render this Institution, in every respect, both an eligible school, and a desirable *Christian Home* for the young. The scholastic year will be divided into two terms, of five months each, commencing on the 1st of May and the 1st of November. The charge for the term, including Boarding, Tuition in the English and Classical Departments, Washing, Mending, Bedding, Fuel and Lights will be $100, payable one-half in advance, the other at the close of the term. An extra charge will be made for instruction in the Modern Languages, Music and Drawing. Books will be furnished at the stationers' prices.

A personal interview may be had with the principals at No. 89 Amity-st., until the 20th of April, and any communication addressed to either of them, left there, or at the store of A. G. Randolph, Esq., Bookseller, No. 669 Broadway, opposite Bond-st., will receive prompt attention.—Circulars may be had of C. S. Bourne, Esq., 40 Wall-st, Stanford & Swords, 137 Broadway, of Mr. Randolph, as above, and of J. Lowe, Jeweller, 89 Fulton-st., Brooklyn. Post Office address of the Institute, Pelham, Westchester Co., N. Y. ap3-2t

THE WHOLE DUTY OF MAN.

LAID down in a plain and familiar way, for the use of all, with Private Devotions for several occasions. One vol, 12mo. Cloth, 75c.

Few books have obtained a wider circulation, and have more deserved it, than "The Christian Graces, or The Whole Duty of Man." From 1658, the time of its first publication, it has maintained its popularity; and not long after was translated into the Latin, French, and Welsh languages. The learned and excellent Bishop Bull was accustomed to use it after family prayers on Sunday evenings, as also Bishop Sanderson. It has been recommended by the most eminent of the Clergy. Published by
STANFORD & SWORDS,
137 Broadway.

St. Mark's Hall.—CHURCH BOARDING SCHOOL for Boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road from New York city.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars, terms, and references, may be had on application to the Rector, at Orange.

ap3-5t REV. S. S. STOCKING, M. A., Rector.

FAMILY BOARDING SCHOOL for Boys, at Yorkville, N. Y. Number limited to 20. The Summer Term of the Locust Hill School will commence on Monday, the 3d of May. Circulars may be obtained at the Book store of Clark, Austin & Co., 205 Broadway, or from the subscriber G. W. FRANCIS, A. M.

Yonkers, March 29, 1852. ap3-4t$

WORDSWORTH ON THE APOCALYPSE.

Just Received, Lectures on the Apocalypse critical, expository, and practical; delivered before the University of Cambridge, being the Hulsean Lectures for the year 1848. By Chr. Wordsworth, D D., Canon of Westminster. One vol, 8vo. Cloth, $2.
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

A Graduate, who has occupied a high position in an Eastern College of repute, desires a situation, as Classical Instructor, in a respectable College or other educational establishment. Will furnish references and testimonials as regards scholarship, skill, and success in teaching. Is a Candidate for Holy Orders. Address "Candidate," Churchman office.

March 27-2t$

Poetry.

Gethsemane.

'T was eve, and its tents were yet glowing
On the temple's rich fretting of gold,
While the waters of Kedron dark flowing
Through the vale of Jehosaphat rolled.

'T was eve, but the daybeam was clinging
To the height of Mount Olivet's brow,
Though night her dark mantle was flinging,
Beneath, over blossom and bough.

All was hushed, save anon the deep plashing
Of the torrent was borne on the gale,
As in wrath, o'er its rocky bed flashing,
It swept o'er the echoing vale.

But who at this hour assemble,
A scanty and timorous throng,
Glance frequent behind them and tremble,
As they steal yon dark valley along?

'T is He, who hath chosen His pillow
On earth, though of all He was Lord,
Who spake, and the turbulent billow
Obeyed the Omnipotent word.

'T is He, who in Bethlehem's manger,
Was hailed as some heavenly guest,
When His bright star had guided the stranger,
As o'er the far desert he pressed.

But now in Gethsemane weeping,
His soul with deep agony torn,
Large blood drops those temples are steeping,
Which the circlet of Godhead had worn.

He weeps, but not His is the sorrow,
His life He has counted but loss,
'T is not for the shame of the morrow,
The mocking, the scourging, the cross.

Then think on Gethsemane's garden,
Oh, think upon Calvary's tree,
And scorn not, poor sinner, the pardon
Those blood drops have purchased for thee.

Church of England Magazine.

Selected Matter.

From the London Gospel Missionary.

Native Christians of New Zealand.

The following letter was written last March from the Middle Island, in New Zealand, by a Clergyman. The Clergyman to whom it was addressed kindly permits us to make use of it for the information of our readers.

Rev. and dear Sir, I take the earliest opportunity of sitting down to give you the account you desired, of any passages in my intercourse with the natives which might appear interesting.

From the first hour of our landing, I was greatly struck with the lively interest they took in us, and our proceedings, and all we had about us, and with the intelligent, good-humored expression of their countenances, particularly of the men. Many of them had come great distances that day (Dec. 17) to see the Kawana (*i. e.* Governor), Sir George Grey, who, together with Lady Grey, was, by a most timely coincidence, on the spot to welcome us. They had come from all the native villages in the neighborhood, to see him about their land; and I have not since seen them at any time in so great a number. It was amusing to observe the variety of dress—European, Native, and mixed—and in some cases the most grotesque combinations, as, for instance, a blanket of the deepest red (their favorite color), surmounted by a Parisian hat. A few of them, apparently chiefs, were seated on the jetty as we landed and received us with a sort of grave dignity. By the next day, all shyness seemed to have worn off, and we became intimate with several of them, partly through the medium of the broken English spoken by some of them, and partly by the help of some older settlers than ourselves, who had become partially acquainted with their language. They recognized me from the first, and addressed me as a *Minita* (Minister), or *Mihanere* (Missionary); and my brethren, as well as myself, were unquestionably the chief objects of attraction to them among the new-comers. One of the first questions asked by almost every one of them, both then and since, and in some cases, I am sure, I may truly say, the *very* first question, was, whether we had any *Pukapuka Maori* for them (*i. e.* native books, meaning Testaments and Prayer-books, for they know no other, excepting *Almanacks*, and a few selected Homilies). It is deeply interesting to witness the value which so large a proportion amongst them set upon their books. There are several of them whom I know, who are rarely to be seen without them. They carry them in a little bag made for the purpose, and slung behind their backs.

That it is not an external and merely superstitious regard they entertain for them, I have become convinced, from several facts which have come under my own observation. In the first place, I have frequently remarked the attentiveness and evident interest with which they read, or listen to others reading, any part of the New Testament, especially the Gospels. The Epistles, as one might suppose, are, in most parts, not so well understood by them. From one man, named *Taouki*, as yet unbaptized, I one day took his Testament, and opened it, as it happened, at the third and fourth chapters of St. Matthew, when, to my surprise, he began to repeat the fourth chapter by heart, and went through it, word by word, without a mistake. This man's anxiety to receive baptism, and great earnestness of feeling and expression on religious subjects, are deeply interesting. Another man, named *Patakahia*, also unbaptized, came to see me on New Year's day. Being the Feast of the Circumcision of our Lord, I opened his Testament at the second chapter of St. Luke, from which the Gospel of the day is taken. Reading on beyond the subject for the day, the narrative of our blessed Saviour's "obedience to the law for man," in receiving circumcision, he came to the Song of Simeon, upon which his eyes immediately brightened, and he turned to his Prayer-book, which was also on his knees, and found out the place in the Evening Service at which it occurs, and showed it to me with a very lively expression of pleasure.

I have reason to believe that many of them regularly read the second lesson for the Morning and Evening Service every day, besides using the prayers, or some of them. For, next to their Testaments and Prayer-books, I find that they value their *Almanacks*, which have the second lesson for the morning and evening of every day set down in them. They have often pointed out to me the day of the month and the lesson from the Almanack; and more than once, when some one of them has come to me, and I have opened his Testament for him to read at the second lesson for the Morning Service of that day, I have been told by them that they have already read it that day; and then I have known them to tell me what the lesson for the evening was.

They certainly know their Prayer-books well, and appreciate them. I am speaking, of course, of those with whom I have had to do. As an instance of this, I may mention, that one of them, coming to see me on one occasion, found me attending on my wife, who was unwell, and lying down. He showed great sympathy, both in manner and words, evidently thinking that she was worse than she really was, and opened his Prayer-book at the office for the Visitation of the Sick, and pointed it out to me as though suggesting to me to make use of it.

But Solomon, with whom you are well acquainted, is the most interesting, and the most remarkable for his intelligence, as well as simplicity and real Christian excellence, of all the natives whom I have seen. He is the *Whakaako*, or native teacher, at Pigeon Bay. One cannot but see the marks of Divine grace in that man's acts and conversation. His good-humored but earnest expression of countenance you probably well remember. I will endeavor to recal a few circumstances, of those which most struck me, as illustrations of the praise I have bestowed upon him.

He came to see us several times when my wife was ill, as she was, very seriously, at a time subsequent to that which I have before mentioned; but on one occasion, in particular, he seemed much affected by her evident suffering and weakness. This, I think, was the last time he saw her during her illness. It was, at any rate, after the interval of a week or so from the time he had seen her last when he came to this place from Pigeon Bay, to attend the native service held by the Bishop of New Zealand during his stay here. He was evidently rejoiced to see her up and well, and, in course of conversation, he gave us to understand that he had prayed for her. He seemed as though he could not refrain from telling us. "Look here," he said, "I come and see you on the beach" (we had moved, as you are aware, in the interval); "you very sick; I go home to Pigeon Bay, I pray for you. Now you well." The simple and unaffected manner in which he said this went home to our hearts, and affected one of us to tears. Neither was Solomon the only native who prayed for her in her illness. Our friend, *William Nihi*, or, according to the Native form, *Wiremu Naihira*, with his wife *Ewa* (the couple I married), did the same, as I discovered in a somewhat similar way.

Solomon was telling us, one evening, of the wars that were carried on, some years ago by the natives of the North Island against their countrymen of this, the Middle Island, when he ended by saying, "But no fight now; Jesus Christ say, No fight." You will doubtless think this little trait not unworthy of record.

A short time ago I married a couple of natives, and I never witnessed at any wedding a more appropriate behavior, or a more intelligent and devout appreciation of the sacredness of the state upon which they were entering, than was exhibited by these poor people (for they were very poor), and by their friends. The responses were made throughout, both by themselves and by their friends. They knelt and rose at the proper times; and altogether it was not unworthy to be *the first wedding*, as it actually was, which was ever solemnized at this place. I was surprised, moreover, to find that the woman was able to sign her name legibly to the register of her marriage. I mention this as having surprised me, because the native *women* are, for the most part, so much behind the men, if not in natural intelligence, yet certainly in their attainments; and also because I could not but remember how many of the couples married in the parish in which I was last Curate, in the outskirts of London, and how many especially of the women, were unable to sign their names.

Both time and space give me notice to conclude. I can but add that, though I am aware that there are many faults to be eradicated in most, if not in all of them, especially that of *idleness*, yet that there is that in their character, which will amply repay attention and culture, and which is calculated, if thoroughly brought under the influence of Christan education, to bring forth rich fruit to the glory of God.

H. J.

We regret to state that a party, with Dr. Pettigrew at their head, were allowed to unroll the mummy found in St. Stephen's crypt the other day. The only result of the desecration of the remains was that the face was disclosed in a most remarkable state of preservation:

"The cartilage of the nose was not at all decayed, and with the lips and other portions of the face remained perfectly flexible to the touch. Even the expression of the countenance was retained. On ten layers of canvas cloth, each of which appeared to have been soaked in wax and nitre, or salts of some description, being removed, the stomach was found to have become a mass of adipose matter, in which state the legs and arms were also found. No writing of any description was discovered in the folds, or any mark leading to identity. The body measured five feet eleven inches in length, and judging from the front teeth remaining, three or four of which in the lower jaw were much worn, were that of a very aged man. The mouth was filled with tow, being evidently steeped in wax, and a small quantity of hair remained on the chin and upper lip. The body was enclosed in ten layers of very thick canvas, and bound round by string, the latter being in a very remarkable state of preservation. The crozier was entirely of oak, with an elaborately carved crook—the whole measuring six feet two inches in length. Although there remains an absence of any positive proof as to the identity of the body, it may be stated that the gentlemen present unanimously agreed that the presumption of its being Lydwolfe, Bishop of St. David's, who died about the middle of the fifteenth century, was almost indisputable. The examination having been completed, the remains were placed in a strong elm coffin and screwed down. For the present they remain in a place of security, but it is understood the body will be hereafter placed as nearly as possible in the spot where it was discovered."—*English Paper in the "Church."*

A singular circumstance occurred in the House of Lords on the evening of Feb. 17.—The Earl of Clancarty and the Earl of Bradford, both Protestants, have for some time declined to take their seats as peers on some technical objection to the oath of supremacy, which declares that the "Pope has no jurisdiction power, or authority within the British realms." The Earl of Clancarty maintains that the Irish charitable bequests act, and a local act for the maintenance of certain cemeteries in Dublin, acknowledge the establishment of a branch of the Church of Rome in Ireland, and Papal spiritual jurisdiction in the diocese of Dublin. He, therefore, being desirous of taking his seat in the House of Lords, presented himself to be sworn as though professing the Roman Catholic Religion. The House, after vainly reasoning with the "noble earl," and trying to convince him that the Protestant oath simply meant that the Pope had no legal power or authority in Great Britain, refused the application, and the Earl retired.—*Eng. Paper.*

AN APPEAL IN BEHALF OF

Racine College.—The undersigned, having been elected President of this infant institution, recently chartered by the Legislature of Wisconsin, and having been requested by the Board of Trustees to act as their agent, in soliciting donations to aid it, feels it his duty to present the subject before the Churchmen and Church Ladies of New York, soliciting for it their favorable consideration. Racine is now an incorporated city, of 6,000 inhabitants, where, eighteen years since, no white man resided. The citizens, though not wealthy, have given $10,000 to found a college there, under the auspices of the Church. Ten acres of land, beautifully situated, have already been secured; and a College edifice is to be erected during the ensuing summer. Beyond this, it is proposed to devote the first donations to the building of a residence for the President, as a most desirable item of endowment; and this is the immediate object of the present Appeal; as it will be a principle of this College, not to become involved in debt.

Any donations for this object, will be gratefully received and may be forwarded to Horace Webster, LL. D., No. 114 West 23rd St., who has kindly consented to take charge of the same.

Mar 27–5t–fr ROSWELL PARK.

PURE WINE, FOR SACRAMENTAL USE.

Wine, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The description suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity, in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
Mar 27, 1852–3m 10 Wall street, N. Y.

JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S. S. Union.

DANIEL DANA, Jr., Agent,
mar 20, tf No. 20 John street.

AZTECS.—Corner of Broadway and Leonard Streets.

These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 3½ to 5½ and from 7 to 9 o'clock every day. Tickets 25 cents Children half price. Jan 31—3m

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.

For sale by DOREMUS & NIXON,
jan 3,—6m 21 Park Place.

P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

COLLEGE OF ST. JAMES, Washington County, Maryland.

The second term of the current session begins on Monday, March 1st. Applications for the admission of pupils or for fuller information, to be made to the Rev. John B. Kerfoot, D. D., Rector, College of St. James, P. O., Maryland. Whole charge for board, tuition, &c., &., for the academical year, in the College or Grammar School, two hundred and twenty-five dollars. f14–8w

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of

HUDSON & SMITH,
No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th–tf

NEW YORK AGRICULTURAL WAREHOUSE AND SEED STORE.—Plows of a great variety of Patterns, Harrows, Rollers, Corn planters and Seed Sowers, Cultivators, Reaping and Mowing Machines, Horse powers, Threshers, Fan Mills, Wagons, Carts, Hay and other Presses, Grain Mills, Shovels, Spades, Scythes, Rakes, Hoes, and all other Farming Implements in use in the United States.

Horticultural Implements.—Pruning Axes, Hatchets, Saws, Chisels, Knives and Shears, Lawn and Garden Rakes, Scufflers, Spades, Forks, and Hoes, Garden Engines, Syringes and Water Pots, Seed-sowers of various patterns, Hand Plows and Cultivators, Transplanting Trowels, Grafting Tools, &c., &c.

Garden Seeds.—The choicest kinds of imported early and late Peas, Beans, Sugar Beet, Belgian Carrot, Parsnip, Melon, Squash, Pumpkins, and a great variety of all standard Seeds.

Guano.—The best Peruvian. Also Bonedust, Poudrette, Plaster of Paris, and Phosphate of Lime.

A. B. ALLEN & CO.,
m 13–3t 189 & 191 Water Street, New York.

THE HOLY WEEK, or the Passion of our Blessed Saviour, (with a supplement for Easter,) taken from Dean Stanhope's paraphrase and comment on the Epistles and Gospels used in the Liturgy. pp. 241. London, published by the Society for Promoting Christian Knowledge, 12mo, calf, price 50 cents.

"It may not be unnecessary to guard against such an imperfect apprehension of the contents of this little volume, as would restrain its use to the season for which it is primarily intended—those last days of Lent, which in the ritual of our Church and the practice of many of her members are in an especial manner sacred to the consideration of our Blessed Saviour's Cross and Passion."

For sale at No 20 John street, up stairs.

feb21–7t D. DANA Jr., agent.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41

Total for the month, 108

Whole number of policies issued by the Company, 7753

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

PUBLISHED BY THE GEN. PROT. EPISCOPAL S. S. UNION.

New and Beautiful Books,
For General Reading and for Presents.

THE HOLIDAY WEEK, AND OTHER SKETCHES; being the First Series of "*Shades of Character.*" By the author of "*Charlie Burton.*" With twenty-one fine engravings, 1 vol, 229 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half Morocco binding, (38c), and in twelve separate books, fancy covers. [See list below.]

NORTON HARGRAVE, AND OTHER SKETCHES; being the Second Series of "*Shades of Character.*" By the author of the preceding. With fourteen fine engravings. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].

THE PRIZE DAY, AND OTHER SKETCHES; being the Third Series of *Shades of Character.*" By the author of the preceding. With thirteen fine engravings. 1 vol, 256 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].

TIMID LUCY. By the author of "*My little Geography*"—"*Fear not Little Flock.*" With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol, 238 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

WATCH AND PRAY. A sequel to "*Helen Morton's Trial.*" By Mrs. Joseph C. Neal. With beautiful illustrations executed by N. Orr, from designs by Matteson. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

THE WAY THROUGH THE DESERT; or, THE CARAVAN. By the Rev. R. Milman, M. A. With four beautiful illustrations, executed by Bobbett and Edmonds, from designs by Field. 1 vol, 110 pages; 16mo, fine muslin, (62c), gilt edges, (75c), 18mo, half morocco binding, (31c), fancy paper covers, (25c).

THE CHERRY STONES; chiefly from Posthumous MSS. of the late Rev. Wm. Adams. Edited by the Rev. H. C. Adams. With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol, 243 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

WHAT DO I WANT MOST. By Mrs. S. C. Studley. With two fine engravings, from designs by Matteson. 117 pages, 16mo, fine muslin, (50c), gilt edges, (63c), 18mo, half morocco, (25c), fancy paper covers, (14c).

THE FRIENDS. *A Tale for Youth.* With a frontispiece, 102 pages, 18mo, muslin, (25c), half morocco, (22c), fancy paper covers, (10c).

PHŒBE, OR THE HOSPITAL. By the author of "*The Friends.*" With a frontispiece. 70 pages, 18mo, muslin, (25c), half morocco, (15c), fancy paper covers, (7c).

THE PRIMROSES, OR THE ELDER SISTERS. By the author of "*The Friends.*" With a frontispiece. 65 pages, 18mo, muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

MAURICE FAVELL, OR THE SINGING LESSONS. By the author of "*The Friends.*" With a frontispiece. 64 pages, 18mo, muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

THE PRIZE, OR THE PRECIOUSNESS OF A MEEK AND QUIET SPIRIT. By the author of "*The Friends.*" With a frontispiece. 45 pages, 18mo, muslin, [26c], half morocco, [12c], fancy paper covers, [5c].

LETTER TO A YOUNG PERSON ON BECOMING A MEMBER OF A CHURCH CHOIR. By the Rev. George A. Leakin. With a finely engraved frontispiece. 24 pages, 18mo, half morocco, [9c], fancy paper covers, [3c].

THE ROOK, AN EXAMPLE OF INDUSTRY. With two fine engravings. Muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. By one of Three Hundred. First Part. Muslin, [62c], paper covers, [37c].

☞ The Second and concluding part of this important Church work, is in press, and will be issued as soon as the last chapter is received from the author.

Beautiful Gift Books,
In Fancy Paper Covers, in Packages, or Singly. Super 16mo. Editions in Enamelled Paper Covers.

Package No. 1 — $1 06
The Shadow of the Cross, 25
The Old Man's Home, 25
The Distant Hills, 25
The King's Messengers, 25

Package No. 2 — $1 06
The Dark River, 31
The Combatants, 37
The Revellers, the Midnight Sea, and the Wanderer, 38

Package No. 11 — $1 06
Helen Morton's Trial, 37
My Mother's Jewel, 38
Agnes and Eliza, 31
The Church Catechism, and Order of Confirmation, Illustrated with 16 fine Engravings. *Covers printed in gold,* 28

Books for Children and Youth,
In Fancy Paper Covers, in Packages, or Singly. Designed for Cheap Distribution.

Package No. 3 — $0 68
The Shadow of the Cross, 16
The Distant Hills, 16
The Old Man's Home, 16
The King's Messengers, 20

Package No. 4 — $0 57
The Dark River 20
The Combatants, 25
The Revellers, 14
The Midnight Sea and the Wanderer, 08

Package No. 5 — $1 00
Helen Morton's Trial, 25
Harry and Archie, 12
The Dove, 08
Christmas Carol, 05
Stories on the Lord's Prayer, 12
Story of Joseph and his Brethren, 10
Edward Trueman, 10
The Castle on the Rock, 08
Fidelis, an Allegory, 05
Memoir of Cameron Masten, 08

Package No. 6 — $1 00
George Austin, 16
Charlie Burton, 14
Bessie Gray, 12
The Dog, 10
Stories Illustrative of our Duty to God, 10
Prasca Loupouloff, 10
The Cripple of the Rail Road, 08
Emma, 08
The Widow's Son, 08
Little Mary's Trouble, 05

Package No. 7 — $0 47
Gottfried, or the Island Hermitage, 14
The Castle of Falkenbourg, 07
Simple Stories, 05
The Children of Hazlewood School, 05
Bad Habits 04
Norah, 04
Bear and Forbear, 04
James Ford 04

Package No. 8 — $0 75
My Mother's Jewel, 25
Agnes and Eliza, 20
Sequel to Harry and Archie, 12
William Norton, 12
Little Annie and Her Nurse, 06

Package No. 9 — $0 38
The Noble Army of Martyrs, 14
Marion Martin, 08
The Lark, 08
Thomas and Anne Thompson, 04
The Christmas Secret, 04

Package No. 10 — $0 25
The Rocky Island, 04
The Little Wanderers, 04
The Prophet's Guard, 04
The Vision of the Three States, 08
The King and his Servants, 05

New Books.

Package No. 12 — $0 36
The Prize; or, The Preciousness of a Meek and Quiet Spirit, 05
Maurice Favell; or, The Singing Lessons, 07
The Primroses; or, The Elder Sisters, 07
Phœbe; or, The Hospital, 07
The Friends. A Tale for Youth, 10

Package No. 13 — $1 00
Timid Lucy, by Miss Tuthill; with 4 beautiful engravings, from designs by Matteson, 22
Watch and Pray. A Sequel to Helen Morton's Trial; with 4 beautiful engravings, from designs by Matteson, 22
The Way Through the Desert; or, The Caravan. An Allegory, by the Rev. R. Millman; with 4 beautiful engravings from designs by Field, 20
What Do I Want Most? By Mrs. S. C. Studley; with 2 fine engravings, from designs by Matteson, 14
The Cherry Stones, from MSS. of the late Rev. W. Adams, author of "The Old Man's Home." Edited by Rev. H. C. Adams; with 4 beautiful engravings, from designs by Matteson, 22

Package No. 14 — $0 36
1 The Holiday Week; and the Bird's Nest, 4
2 The Little Girl who could not hold her Tongue; and, The Folly of Wishes 2
3 The Happy Cottagers; and, May Day, 3
4 The Wreck; and Conscience, 2½
5 The Happiest Day of the Week; and Lucy Goodwin, 3
6 Joe Collins, 2
7 Look not on Temptation, 3
8 The Crutch, 3
9 What O'clock is it? and Truth the Best Policy, 3
10 The Fickle Girl; and Miss Pert, 3½
11 The Discontented Boy; and, The Labor of Idleness, 3
12 The Nursery Ground, 4

Package No. 15 — $0 36
1 Norton Hargrave 6
2 Idle Jane 2
3 Robert Wiles; or Too Fast at First 3½
4 The Generous Boy 3
5 Miss Charlotte 3
6 Sauntering Sam; and, Bustling Bob 2½
7 Honor and Honesty; and, No Weather sent in vain 3
8 Mary Kingston 2
9 Judge No One's Motives 3
10 The Deaf Widow 2
11 Lota 2
12 The Birth Day 4

Package No. 16 — $0 36
1 The Prize Day 4
2 Maria Calvert; and, Joseph Hervey 3½
3 The Passionate Boy 3
4 The Holiday Visit 3½
5 Civility Never Lost 3
6 It Will do To-morrow 3
7 Oliver Kirby 4
8 Fear to Fall 2
9 Ethel Bulkeley 3
10 A Stitch in Time 3
11 Mrs. Gibson 4
12 The Good Mother 3

Not in Packages.
The Two Mechanics. A Tale intended to enforce the Duty of Christian Economy 6
Letters to a Young Person Becoming a Member of a Church Choir 3
The Loss of the Kent East Indiaman 4½
The Jewels, or Michael Ashdell's Trial 8

Address orders to
DANIEL DANA, Jr., Agent,
20 John street, New York.
Nov. 15.—tf

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " " 2, "	"	6 00
" " " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " " 2, "	"	6 00
" " " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent. Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851 —tf

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28–tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet; Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.–tf.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,

EDITED BY THE
REV. WILLIAM WALTON, A. M.

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends those principles and that polity which have ever characterized the Diocese of New York, by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.